A

SERIOUS and PATHETICAL

CONTEMPLATION

Of the

Mercies of GOD,

IN SEVERAL

Most Devout and Sublime

Thanksgivings for the same.

PUBLISHED

By the Reverend Doctor HICKS,

At the request of a Friend of the Authors.

LONDON;

Printed for Samuel Keble, at the *Turks-head Fleet street*, over against *Fetter-lane-end*, 1699.

BRITISH MUSEUM

A LETTER

Concerning this BOOK from the PUBLISHER to the BOOKSELLER.

Mr. *Keble*

WHEN I desired you to Print these excellent Papers, I told you they were recommended to me by a devout Person, who was a great Judge of Books of Devotion, having given the World one already, which had been well received in three Impressions, and would in time furnish'd it with more. And when I promis'd you to write a *Preface* before them, I knew not of any other Person that designed to do it, but since I have received one from the hand of a worthy Gentleman of the Authors

acquaintance, who had a desire to pay his respects to his pious Friends Memory in a *Preface* to his noble Remains. And indeed he had a much better title to write a *Preface* before them, than a stranger, who can only tell how greatly the Author of them wrote, but knew not how *greatly* he lived. *I* will therefore intreat you to accept of his *Preface* for mine and to send me twenty Copies of the Book well Bound, as soon as you can, and at as easy rates as you can afford them. *I* believe *I* shall have occasion for a greater number, for the Book in every thing answers to its title, and as *I* have received great delight and benefit in reading of it: So *I* shall recommend it to persons of parts and pious inclinations, as *I* shall find Opportunities. *I* wish all Booksellers would employ the Press so much for Gods Honour, and the publick Good, as you do, for besides other Peices which are written with great force and eloquence to chastise the Vices of the Age, you have printed many good Books of Devo-

Devotion, which made me desire that you should print this. Had the Author liv'd to Publish it, it would have come abroad with greater advantages; for there art some places, which seem to require the hand of the same Architect who made them, to reform 'em, but they are but few, and such as only need to be made a little more correct or plain, and we must not wonder that there are some uncorrect, and obscure Passages in a Book which is so full of Thoughts, and composed in *Numbers*, or numerous Periods, which tho of the *freer* sort, are not so easy for an Author to express his thoughts in, as plain and unconfined Prose. *I* wish you a very happy New year, and remain

Your faithful Friend and Servant

Jan. 2*d.* 169⅞.

George Hickes.

To

TO THE READER.

THO the unhappy decay of true Piety, and the Immoralities of the Age we live in, may be a discouragement to the multiplying such Books as this, yet on the other hand this degeneracy of Manners, and too evident contempt of Religion, makes it (it may be) the more necessary to endeavor to retrieve the Spirit of Devotion, and the sacred Fires of Primitive Christianity. And since 'tis hop'd this ensuing Treatise may somewhat conduce to these noble Ends: It is thought to be no unprofitable Undertaking to commit it to the Press, it being part of the Remains of a very devout Christian, who is long since removed to the Regions of Beatified Spirits, to sing those Praises and Hallelujahs, in which he was very vigorously employ'd, whilst he dwelt amongst us; and since somewhat of Preface is become as it were a necessary part of every Book, instead of any particular Dedication (which is commonly overstuft with Flattery and Complements) I will only give thee some account of the Author. To tell thee who he was, is I think, to no purpose: And therefore I will only tell thee what he was, for that may possibly recommend these following

A Thank-

Thanksgivings, and Meditations to thy use. He was a Divine of the Church *of* England, *of a very comprehensive Soul, and very accute Parts, so fully bent upon that Honourable Function in which he was engaged; and so wonderfully transported with the Love of God to Mankind, with the excellency of those Divine Laws which are prescribed to us, and with those inexpressible Felicities to which we are entitled by being created in, and redeemed to, the Divine Image, that he dwelt continually amongst these thoughts, with great delight and satisfaction, spending most of his time when at home, in digesting his notions of these things into writing, and was so full of them when abroad, that those that would converse with him, were forced to endure some discourse upon these subjects, whether they had any sense of Religion, or not. And therefore to such he might be sometimes thought troublesome, but his company was very acceptable to all such as had any inclinations to Vertue, and Religion.*

And tho he had the misfortune to come abroad into the World, in the late disordered Times when the Foundations were cast down, and this excellent Church laid in the dust, and disfobred into Confusion *and* Enthusiasme; *yet his Soul was of a more refin'd alloy, and his Judgment in discerning of things more solid, and considerate then to be infected with*

that

that Leaven, and therefore became much in love with the beautiful order and Primitive *Devotions of this our excellent Church. Insomuch that I beleive, he never failed any one day either publickly or in his private Closet, to make use of her publick Offices, as one part of his devotion, unless some very unavoidable business interrupted him. He was a man of a cheerful and sprightly Temper, free from any thing of the sourness or formality, by which some great pretenders to Piety rather disparage and misrepresent true Religion, than recommend it; and therefore was very affable and pleasant in his Conversation, ready to do all good Offices to his Friends, and Charitable to the Poor almost beyond his ability. But being removed out of the Country to the service of the late Lord Keeper* Bridgman, *as his Chaplain, he died young, and got early to those blissful Mansions, to which he at all times aspir'd.*

ERRATA.

The Reader is desired to pardon divers mispointings, and to make these following corrections.

P. 3. l. 31. read *Scultures.* p. 7. l. 27. r. *Thou mayest.* p. 34. l. 16. r. *While she is chiefly beautiful.* p. 48. l. 2. r. *Snare.* p. 72. l. 15. r. *Trampled.* p. 76. l. 9. r. *thy Testimonies.* p. 87. l. 9. r. *Know.* p. 95. l. 30. r. *In the Tabernacle.* p. 115. l. 8. *for* to. r. *by.* p. 123. l. 21. r. *Glory.* p. 129. l. 20. r. *how can*

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Moſt Devout and Sublime *Thankſgivings* for the ſame.

Thankſgivings for the Body.

BLeſs the Lord, O my Soul: and all that is within me bleſs his holy name.
Bleſs the Lord, O my Soul: and forget not all his benefits.
Who forgiveth all thine Iniquities: who healeth all thy Diſeaſes:
Who redeemeth thy life from deſtruction. Who crowneth thee with loving kindneſs and tender mercies.

Who ſatisfieth thy mouth with good things, ſo that thy youth is renewed as the Eagles.

O Lord who art clothed with Majeſty,
My deſire is, to praiſe thee.
With the holy Angels and Archangels
To glorifie thee. (phant.
And with all thy Saints in the Church triumFor the eternal brightneſs
Of thine infinite bounty,
The freedom of thy love
Wherein thou excelleſt the beams of the Sun
To celebrate thee.

I will praiſe thee, for I am fearfully and wonderfully made, marvellous are thy works; and that my Soul knoweth right well.

My ſubſtance was not hid from thee when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth.

Thine eyes did ſee my ſubſtance yet being unperfect; and in thy book all my members were written; which in continuance were faſhioned when as yet there was none of them.

How precious are thy thoughts alſo unto me, O God! How great is the ſum of them!

If I ſhould count them, they are more in number than the ſand: When I awake I am ſtill with thee.

Bleſſed be thy holy Name,
O Lord, my God!
For ever bleſſed be thy holy Name,

For

For that I am made
The work of thy hands,
Curiously wrought
By thy divine Wisdom,
Enriched
By thy Goodness,
Being more thine
Than I am mine own.
O Lord!
Thou hast given me a Body,
Wherein the glory of thy Power shineth,
Wonderfully composed above the Beasts,
Within distinguished into useful parts,
Beautified without with many Ornaments.
Limbs rarely poised,
And made for Heaven:
Arteries filled
With celestial Spirits:
Veins, wherein Blood floweth,
Refreshing all my flesh,
Like Rivers.
Sinews fraught with the mystery
Of wonderful Strength,
Stability,
Feeling.
O blessed be thy glorious Name!
That thou hast made it,
A Treasury of Wonders,
Fit for its several Ages;
For Dissections,
For Sculptures in Brass,
For Draughts in Anatomy,
For the Contemplation of the Sages.

Whose inward parts,
* Psl. 139. 16. * Enshrined in thy Libraries,
Are { The Amazement of the Learned,
The Admiration of Kings and Queens,
The Joy of Angels;
The Organs of my Soul,
The Wonder of Cherubims.
Those blinder parts of refined Earth,
Beneath my Skin;
Are full of thy Depths,
For { Many thousand Uses,
Hidden Operations,
Unsearchable Offices.
But for the diviner Treasures wherewith thou hast endowed
My Brains, Mine Eyes,
My Heart, Mine Ears,
My Tongue, My Hands,
O what Praises are due unto thee,
Who hast made me
A living Inhabitant
Of the great World.
And the Centre of it!
A sphere of Sense,
And a mine of Riches,
Which when Bodies are dissected fly away.
The spacious Room
Which thou hast hidden in mine Eye,
The Chambers for Sounds
Which thou hast prepar'd in mine Ear,
The Receptacles for Smells
Concealed in my Nose;
The feeling of my Hands,
The taste of my Tongue.

But

But above all, O Lord, the Glory of Speech, whereby thy Servant is enabled with Praise to celebrate thee.

For

All the Beauties in Heaven and Earth,
The melody of Sounds,
The sweet Odours
Of thy Dwelling-place.
The delectable pleasures that gratifie my Sense,
That gratify the feeling of Mankind.
The Light of History,
Admitted by the Ear.
The Light of Heaven,
Brought in by the Eye,
The Volubility and Liberty
Of my Hands and Members,
Fitted by thee for all Operations;
Which the Fancy can imagine,
Or Soul desire:
From the framing of a Needle's Eye,
To the building of a Tower:
From the squaring of Trees,
To the polishing of Kings Crowns.
For all the Mysteries, Engines, Instruments, wherewith the World is filled, which we are able to frame and use to thy Glory.
For all the Trades, variety of Operations, Cities, Temples, Streets, Bridges, Mariners Compass, admirable Picture, Sculpture, Writing, Printing, Songs and Musick; wherewith the World is beautified and adorned.
Much more for the Regent Life,
And Power of Perception,

Which rules within.
That secret depth of fathomless Consideration
That receives the information
Of all our senses,
That makes our centre equal to the Heavens,
And comprehendeth in it self the magnitude of the World;
The involved mysteries
Of our common sense;
The inaccessible secret
Of perceptive fancy;
The repository and treasury
Of things that are past;
The presentation of things to come;
Thy Name be glorified
For evermore.
For all the art which thou hast hidden
In this little piece
Of red clay.
For the workmanship of thy hand,
Who didst thy self form man
Of the dust of the ground,
And breath into his Nostrils
The breath of Life.
For the high Exaltation whereby thou hast glorified every body,
Especially mine,
As thou didst thy Servant
Adam's in *Eden*.
Thy Works themselves speaking to me the same thing that was said unto him in the beginning,

WE ARE ALL THINE.

And

And why, O Lord, wouldſt thou ſo delight
To magnify the duſt taken from the ground?
From the dark obſcurity of a ſilent Grave
Thou raiſeſt it, O Lord!
Herein indeed
Thou raiſeſt the poor out of the duſt, and
liſteſt the needy out of the dunghil,
That thou mayſt ſet him with Princes; e-
ven with the Princes of thy people.
But why would the Lord take pleaſure in creating an earthly Body? why at all in making a viſible World? Couldſt thou not have made us immortal Souls, and ſeated us immediately in the throne of Glory?
O Lord, thou lover of Righteouſneſs,
Whoſe Kingdom is everlaſting;
Who loveſt to govern thy Subjects by Laws, and takeſt delight to diſtribute Rewards and Puniſhments according to right.
Thou haſt hidden thy ſelf
By an infinite miracle,
And made this World the Chamber of thy preſence; the ground and theatre of thy righteous Kingdom.
That putting us at a diſtance
A little from thee,
Thou mayſt ſatisfie the Capacities
Of thy righteous Nature.
Thou waſt always fit to reign like a King,
Able to rule by the beſt of Laws,
To diſtribute the greateſt Rewards and Puniſhments.
That therefore thou might'ſt raiſe up
Objects for theſe,

Thou haſt ſeated us at a little diſtance from thee,
Not in reſpect of thy Ubiquity, but degree of Knowledge.
In Heaven thou dwelleſt
As a Bridegroom with thy Bride,
A Father with thy Children,
A King with Kings, Governours and Peers,
Shewing and manifeſting all thy Glory.
Unto which thou wouldſt have us firſt to come,
As humble and obedient Servants:
That in us thou mightſt ſee
Ingenuity, Thankſgiving,
Fidelity, Wiſdom,
Love,
Even to an abſent Benefactor.
There is the Kingdom of eternal Glory,
Beyond which can be no Rewards,
The higheſt of all being there attained.
In which can be no trial,
Bleſſedneſs being ſeen with open face.
Beneath which it was neceſſary that we ſhould be made:
To the intent we might be governed
In a righteous Kingdom.
But couldſt thou not have remitted our Knowledge, and eſtabliſhed to thy ſelf a righteous Kingdom, without compoſing our Bodies, or the World?
By the Fall of ſome, we know, O Lord,
That the Angels were tried,
Which are inviſible Spirits,

Need-

Needing not the World,
Nor clothed in Bodies,
Nor endued with Senſes.

For our Bodies therefore, O Lord, for our earthly Bodies, haſt thou made the World: Which thou ſo loveſt, that thou haſt ſupremely magnified them by the works of thy hands:

And made them Lords of the whole Creation.
Higher than the Heavens,
Becauſe ſerved by them:
More glorious than the Sun,
Becauſe it miniſtreth to them:
Greater in Dignity than the material World.
Becauſe the end of its Creation.
Revived by the Air,
Served by the Seas,
Fed by the Beaſts, and Fowls, and Fiſhes,
Our pleaſure.
Which fall as Sacrifices to
Thy glory.
Being made to miniſter and attend upon us.
O Miracle
Of divine Goodneſs!
O Fire! O flame of Zeal, and Love, and Joy!
Even for our earthly bodies, haſt thou created all things.

All things { Viſible. Material. Senſible.

Animals,
Vegetables,
Minerals,
Bodies celeſtial,
Bodies terreſtrial,
The four Elements,
Volatile Spirits,
Trees, Herbs, and Flowers,
The Influences of Heaven,
Clouds, Vapors, Wind,
Dew, Rain, Hail, and Snow,
Light and Darkneſs, Night and Day,
The Seaſons of the Year.
Springs, Rivers, Fountains, Oceans,
Gold, Silver, and precious Stones.
Corn, Wine, and Oyl,
The Sun, Moon, and Stars,
Cities, Nations, Kingdoms.
And the Bodies of Men, the greateſt Treaſures of all,
For each other.

What then, O Lord, haſt thou intended for our Souls, who giveſt to our Bodies ſuch glorious things!

Every thing in thy Kingdom, O Lord, Conſpireth to mine Exaltation.

In every thing I ſee thy Wiſdom and Goodneſs.

And I praiſe the Power by which I ſee it.

My Body is but the Cabinet, or Caſe of my Soul:

What then, O Lord, ſhall the Jewel be!

Thou

Thou makeſt it the heir of all the profitable trades and occupations in the World.

And the Heavens and the Earth
More freely mine,
More profitably,
More gloriouſly,
More comfortably
Than if no man were alive but I alone.

Yea though I am a Sinner, thou loveſt me more than if thou hadſt given all things to me alone.

The ſons of men thou haſt made my treaſures,
Thoſe Lords,
Incarnate Cherubims,
Angels of the World,
The Cream of all things,
And the ſons of God,
Haſt thou given to me, and made them mine,
For endleſs Cauſes ever to be enjoyed.
Were I alone,
Briars and thorns would devour me;
Wild beaſts annoy me;
My Guilt terrifie me;
The World it ſelf be a Defart to me;
The Skies a Dungeon,
But mine Ignorance more.
The Earth a Wilderneſs;
All things deſolate:
And I in ſolitude,
Naked and hungry,
Blind and brutiſh,
Without houſe or harbour;
Subject unto ſtorms;

Lying

Lying upon the ground;
Feeding upon roots;
But more upon melancholy,
Becauſe void of thee.
Therefore thou provideſt for me, and for me they build, and get and provide for me
My Bread, Drink,
Clothes, Bed,
My Houſhold ſtuff, { Books, Utenſils, Furniture.
The uſe of Meats, Fire, Fuel, &c.
They teach unto me, provide for me.

While I, O Lord, exalted by thy hand,
Above the Skies in Glory ſeem to ſtand:
The Skies being made to ſerve me, as they do,
While I thy Glories in thy Goodneſs view.
To be in Glory higher than the Skies,
Is greater bliſs, than 'tis in place to riſe
Above the Stars: More bleſſed and divine,
To live and ſee, than like the Sun to ſhine.
O what Profoundneſs in my Body lies,
For whom the Earth was made, the Sea, the Skies!
So greatly high our humane Bodies are,
That Angels ſcarcely may with theſe compare.
In all the heights of Glory ſeated, they,
Above the Sun in thine eternal day,
Are ſeen to ſhine; with greater gifts adorn'd
Than Gold with Light, or Fleſh with Life ſuborn'd

Suns

Suns are but Servants! Skies beneath their feet;
The Stars but Stones; Moons but to serve them meet.
Beyond all heights above the World they reign,
In thy great Throne ordained to remain.
All Tropes are Clouds; Truth doth it self excel,
Whatever Heights, Hyperboles can tell.

O that I were as *David*, the sweet Singer of *Israel!* (les.
In meeter Psalms to set forth thy Prai-
Thy Raptures ravish me, and turn my soul all into melody.
Whose Kingdom is so glorious, that nothing in it shall at all be unprofitable, mean, or idle.
So constituted!
That every one's Glory is beneficial unto all; and every one magnified in his place by Service.
What is man, O Lord, that thou art mindful of him! or the son of man, that thou visitest him!
Kings in all their Glory minister to us, while we repose in peace and safety.
Priests and Bishops serve at thine Altar, guiding our Bodies to eternal Glory.
Physicians heal us.
Courts of Judicature stand open for our preservation.
The Outgoings of the morning and evening rejoyce to do us service. The

The holy Angels minister unto us.
Architects and Masons build us Temples.
The Sons of Harmony fill thy Quires.
Where even our sensible bodies are entertained by thee with great magnificence; and solaced with Joys.
Jesus Christ hath washed our feet.
He ministred to us by dying for us.
And now in our humane body, sitteth at thy right hand, in the throne of Glory.
As our Head,
For our Sakes, (bims.
Being there adored by Angels and Cheru-
What is it Lord
That thou so esteemest us!
Thou passed'st by the Angels,
Pure Spirits;
And didst send thy Son to die for us
That are made of both
Soul and Body.
Are we drawn unto thee?
O why dost thou make us
So thy treasures?
Are Eyes and Hands such Jewels unto thee?
What O Lord, are Tongues and Sounds,
And Nostrils unto thee?
Strange Materials are visible bodies!
Things strange even compared to thy Nature,
Which is wholly spiritual.
For our sakes do the Angels enjoy the visible Heavens.
The Sun and Stars,
Thy terrestrial Glories,

And

And all thy Wisdom
In the { Ordinances of Heaven. / Seasons of the Year.
Wondering to see thee by another way,
So highly exalting dust and ashes.
Thou makest us treasures
And joys unto them;
Objects of Delight, and spiritual Lamps,
Whereby they discern visible things.
They see thy Paradise among the sons of men.
Thy Wine and Oyl, thy Gold and Silver,
By our Eyes.
They smell thy Perfumes,
And taste thy Honey, Milk, and Butter,
By our Senses.
Thy Angels have neither ears nor eyes,
Nor tongues nor hands,
Yet feel the Delights of all the World,
And hear the Harmonies, not only which
Earth but Heaven maketh.
The melody of Kingdoms,
The joys of Ages,
Are Objects of their joy.
They sing thy Praises for our sakes;
While we upon Earth are highly exalted
By being made thy Gifts,
And Blessings unto them:
Never their contempt;
More their amazement;
And did they not love us
Their Envy hereafter,
But now their Joy,
When our Glory being understood,
We shall shine as the Sun

In

In thy heavenly Kingdom.

From whence also we look for the Saviour, the Lord Jesus Christ.

Who shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able to subdue all things to himself.

Then shall each Limb a spring of Joy be found,
And ev'ry Member with its Glory crown'd:
While all the Senses, fill'd with all the Good
That ever Ages in them understood, (sure,
Transported are: Containing Worlds of Trea-
At one Delight with all their Joy and Pleasure.
From whence, like Rivers, Joy shall overflow,
Affect the Soul, though in the Body grow.
Return again, and make the Body shine
Like Jesus Christ, while both in one combine,
Mysterious Contracts are between the Soul,
Which touch the Spirits, and by those its Bowl:
The Marrow, Bowels, Spirits, melt and move,
Dissolving ravish, teach them how to love.
He that could bring the Heavens thro the Eye,
And make the World within the Fancy lie,
By beams of Light that closing meet in one,
From all the Parts of his celestial Throne,
Far more than this in framing Bliss can do,
Inflame the Body and the Spirit too:
Can make the Soul by Sense to feel and see,
And with her Joy the Senses wrap'd to be.

Yea

Yea while the Flesh or Body subject lies
To those Affections which in Souls arise;
All holy Glories from the Soul redound,
And in the Body by the Soul abound,
Are felt within, and ravish ev'ry Sense,
With all the Godheads glorious Excellence:
Who found the way himself to dwell within,
As if even Flesh were nigh to him of kin.
His Goodness, Wisdom, Power, Love divine,
Make, by the Soul convey'd, the Body shine.
Not like the Sun (that earthly Darkness is)
But in the strengths and heights of all this bliss.
For God designs thy Body, for his sake,
A Temple of the Deity *to make.*

But now, O Lord, how highly great have my Transgressions been, who have abused this thy glorious Creature, by Surfeiting and Excess, by Lust and Wantonness, by Drunkenness, by Passion, by immoderate Cares, excessive Desires, and earthly Fears?

Yea, had I been guilty of none of those, had no Lies and Oaths polluted my Tongue, no vain Imaginations defiled my Heart, no stealing my Hands, nor idle Speeches profaned mine Ears,

Yet have I been wholly estranged from thee, by the sinful Courses of this World, by the Delusions of vain Conversation.

Being unsensible of these things, I have been blind and dead, profane and stupid, seared and ingrateful; and for living beneath such a glorious

glorious Eſtate, may juſtly be excluded thine everlaſting Kingdom.

Enable me to keep thy Temple ſacred!
Which thou haſt prepared for thy ſelf.
Turn away mine Eyes
From beholding Vanity.
Enable me to waſh my hands in Innocency.
That I may compaſs thine altar about,
And lift up my Hands
To thy Holy Oracle.
Put a Watch over the Door of my Lips,
That I ſpeak not unadviſedly with my Tongue.
Let my Glory awake early in the morning,
To bring praiſes unto thee.
Enter, O Lord, the Gates of my Heart.
Bow down the Heavens, O Lord,
And break open thoſe Everlaſting Doors,
That the King of Glory may enter in.
Let the Ark of thy Preſence reſt within me.

Let not Sin reign in our mortal Bodies, that we ſhould obey it in the Luſts thereof.

Neither let us yield our Members as inſtruments of Unrighteouſneſs unto Sin, but let us yield our ſelves to God, as thoſe that are alive from the Dead: and our Members as Inſtruments of Righteouſneſs to God. *Rom.* 6.

My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him.

I roſe up to open to my beloved, and my Hands dropped with Myrrh, and my finger with ſweet ſmelling Myrrh, upon the Handles of the Lock.

O my beloved be not as a Wayfaring Man, that turneth aside to tarry but for a Night.

Thou hast ravished mine Heart with one of thine Eyes.

How fair is thy Love my Sister, my Spouse! How much better is thy Love than Wine! and the smell of thine Oyntments than all Spices!

Thy Lips, O my Spouse, drop as an Hony Comb: Hony and Milk are under thy Tongue, and the smell of thy Garments is as the smell of *Lebanon*.

Or ever I was aware my Soul made me like the Chariots of *Aminadab*.

Return O my Love!
I would lead thee, and bring thee
Into my Mothers House.
I would kiss thee, yet should I not be despised.
O let me live in thy Bosom for ever.

O *Infinite God, Center of my Soul, Convert me powerfully unto thee, that in thee I may take Rest, for thou didst make me for thee, and my heart's unquiet till it be united to thee. And seeing, O Eternal Father, thou didst create me that I might love thee as a Son, give me Grace that I may love thee as my Father. O only begotten Son of God, Redeemer of the World, seeing thou didst Create and Redeem me that I might Obey and Imitate thee, make me to Obey and Imitate thee in all thy imi-*

table

table Perfection. O Holy Ghost, seeing thou didst create me to Sanctify me, do it, O do it for thine own Glory; that I may acceptably praise and serve the holy and undivided Trinity in Unity, and Unity in Trinity. Amen.

Let all thy Creatures bless thee O Lord, and my Soul praise and bless thee for them all. I give thee Thanks for the Being thou giveſt unto the Heavens, Sun, Moon, Stars, and Elements; to Beasts, Plants, and all other Bodies of the Earth; to the Fowls of the Air, the Fishes of the Sea. I give thee thanks for the beauty of Colours, for the harmony of Sounds, for the pleasantness of Odours, for the sweetness of Meats, for the warmth and softness of our Raiment, and for all my five Senses, and all the Pores of my Body, so curiously made as before recited, and for the Preservation as well as Use of all my Limbs and Senses, in keeping me from Precipices, Fractures, and Dislocations in my Body, from a distracted, discomposed, confused, discontented Spirit. Above all, I praise thee for manifesting thy self unto me, whereby I am made capable to praise and magnify thy name for evermore.

Thankſ-

Thankſgivings for the Soul.

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all Generations.

And the Heavens ſhall praiſe thy Wonders O Lord: thy faithfulneſs alſo in the Congregation of the Saints.

The Heavens ſhall praiſe thy Wonders:

But more the Powers of my immortal Soul.

Which thou haſt made more excellent than the Clouds, and greater than the Heavens!

O Lord I rejoyce, and am exceeding glad;

Becauſe of thy Goodneſs,

In { Creating the World.
Giving Brightneſs to the Sun.
Ruling the Sea.
Framing the Limbs and Members of my Body.

But much more abundantly,

For the Glory of my Soul:

Which out of Nothing thou haſt builded,

To be a Temple unto God.

A living Temple of thine Omnipreſence.

An underſtanding Eye.

A Temple of Eternity.

A Temple of thy Wiſdom, Bleſſedneſs, and Glory.

O ye Powers of mine immortal Soul, bleſs

bleſs ye the Lord, praiſe him, and magnifie him for ever.

He hath made you greater,
More glorious, Brighter,
Better than the Heavens.
A meeter dwelling place for his eternal Godhead
Than the Heaven of Heavens.
The Heaven of Heavens,
And all the Spaces above the Heavens,
Are not able to contain him.
Being but dead and ſilent Place,
They feel not themſelves.
They know nothing.
See no immenſity nor wideneſs at all.
But in thee, my Soul, there is a perceptive Power
To { Comprehend the Heavens.
Feel thy ſelf.
Meaſure all the Spaces beyond the Heavens.
Receive the Deity of the eternal God,
And thoſe Spaces,
By him into thee.
To feel and ſee the Heaven of Heavens,
All things contained in them,
And his Preſence in thee.

Nor canſt thou only feel his Omnipreſence in thee,
But adore his Goodneſs,
Dread his Power,
Reverence his Majeſty,
See his Wiſdom,
Rejoyce in his Bounty,

Con-

Conceive his Eternity,
Praise his Glory.
Which being things transcendent unto place,
Cannot by the Heavens at all be apprehended.
With Reverence, O God, and Dread mixed with Joy, I come before thee.
To consider thy Glory in the perfection of my Soul,
The Workmanship of the Lord,
In so great a Creature.
From { East to West / Earth to Heaven,
In the twinkling of an eye
My Sight removeth, (vens;
Throughout all the Spaces beyond the Hea-
My Thoughts in an instant like the holy Angels.
Nor Bounds nor Limits doth my Soul discern,
But an infinite Liberty beyond the World.
Mine Understanding being present
With whatsoever it knoweth.
An infinite Bulk excludeth all things.
Being void of Life, is next to nothing.
Feeleth not it self,
Is a dead Material,
Vain, Useless. But
I admire, O Lord, thine infinite Wisdom; { O give me Grace to understand its Excellency.
In advancing me to the similitude
Of thine eternal Greatness.
A Greatness like thine
Hast thou given unto me.
A living Greatness:
A Soul within: That

That receiveth all things.

A Greatneſs { Spiritual. Heavenly. Divine. Intelligent. Profitable. } *That doth not fill, but feeleth all Things. Receiveth, ſeeth, diſcerneth, enjoyeth them.*

Bleſſed be the Lord,
Whoſe Underſtanding is infinite,
For giving me a Soul
Able to comprehend with all Saints the length, and breadth, and depth, and heighth of the Love of God, which paſſeth Knowledge, that I might be filled with all the fullneſs of God. *Eph.* 3.
And if the fullneſs of God,
Then not only his Immensity
Beyond the Heavens:
But his fullneſs in the Ages:
His Abſent-Preſence in all Generations.
He whoſe Greatneſs is the only uſeful Greatneſs,
Hath made my Soul the Image of his own:
Whoſe Wiſdom and Greatneſs both are one.
A Simple Life;
An eternal ſphere of infinite Knowledge,
In every Centre:
Expanded every where,
Yet indiviſible.
The ſimilitude of thine Infiniteneſs
I ſee printed in it:
But that of thine Eternity is ſupremely wonderful.
In both I adore!
So ſtrangely glorious
Haſt thou made my Soul:
That

That even Yesterday is present
To mine inward eye,
The days of my { Infancy, Childhood, Old Age.
We have
An endless Liberty.
Being able to see, walk, be present there,
Where neither the Eagles eye, nor the Lions thought can at all approach
The deeds of our Progenitors,
Their Lives and Persons;
Thy ways among the Ancients,
The services of the Sun in all Generations,
The Sun of Righteousness in his Rising and Eclipse,
The Creation of the World,
And the Government of Kingdoms,
Can we behold;
The day of Judgment,
The Delights of Ages,
The Sphere of time.
Nor will that contain us.
An infinite liberty we find beyond them;
Can walk in thine Eternity,
All at large;
In every moment see it wholly,
Know every where,
That from everlasting to everlasting thou art God:
Whose everlasting Glory is the Treasure of my Soul.
And thine eternal continuance a permanent *NOW*;
With all its Contents
For ever enjoyed.

That receiveth all things.

A Greatneſs { Spiritual. Heavenly. Divine. Intelligent. Profitable. }

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All at large;
In every moment see it wholly,
Know every where,
That from everlasting to everlasting thou art God:
Whose everlasting Glory is the Treasure of my Soul.
And thine eternal continuance a permanent *NOW*;
With all its Contents
For ever enjoyed.

What, O Lord, hath thy Hand created!
Who! how! what is thy Creature!
O my King,
Thou haſt made me like thee,
To meaſure Heaven with a ſpan,
Comprehend a thouſand Ages as one
day,
See an Infinity before and after.
Thine Infinity is abuſed
By the ignorance of men.
It reſtraineth nothing,
But magnifieth all.
Thou haſt made the World
Moſt wide and glorious
In reſpect of its { Age, Immenſity, Contents.
To me never- { The drop of a Bucket, The duſt of a ballance,
theleſs but { A very little thing.
And in compa { The Omnipreſent Eternal My Beloved } God,
riſon of thee
A very Nothing.
Unſatiable is my Soul,
Becauſe nothing can fill it.
A living Centre, wider than the Heavens.
An infinite Abyſs,
So made by the perfection of thy Preſence,
Who art an infinite *KNOWLEDGE* in every
Centre;
Not corporeal, but ſimple Life;
Wonderfully ſufficient in all its Powers,

For

For all { Objects { Material, Immaterial. / Operations { Earthly, Heavenly, Temporal, Eternal;

A work worthy of Immortality!

To create an endless unsensible Body,
Is not the way to Celestial Greatness.
A Body endless, though endued with Sense,
Can see
Only visible things,
Taste
The Qualities in Meat and Drink,
Feel
Cross or tangible Bodies,
Hear
The harshness or melody of Sounds,
Smell
The things that have Odours in them.
But those things which neither Sight, nor Smell, nor Taste, can discern, nor Feeling try, nor Ear apprehend,
The Cream and Crown and Flower of all,
Thoughts, Counsels,
Kingdoms, Ages,
Angels, Cherubims,
The Souls of Men,
Wisdom, Holiness,
Dominion, Soveraignty.
Honour, Glory,
Goodness, Blessedness,

Heroick Love,
yea
GOD HIMSELF,
Come not within the ſphere of Senſe:
Are all Nullities to ſuch a Creature.
Only Souls, immortal Souls, are denied nothing.
All things are penetrable to the Soul of Man.
All things open and naked to it.
The Underſtanding ſeeth
Their { Natures, Uſes, Extents, Relations, Ends, Properties, Services,
Even all their Excellencies.
And thee my God is ſhe able to behold,
Who dwelleſt in her,
In all the Spaces of thy great Immenſity;
To accompany thy Goodneſs, and ſee whatſoever thy hand is doing.
That in the Joy of all,
She might abide in Communion
With thee for ever,
Whoſe works are her Treaſures,
Whoſe ways her Delights,
Whoſe joys thy Counſels.
She is fit indeed to be the Bride of God!
By this I ſee that thy hand hath made me
The End of all things.
I know thou haſt pleaſed me

In every Being which I am able to behold,
Since thou haſt made me thy Image.
There is not a Sand
In the utmoſt *Indies*
Which I cannot apprehend;
Nor a Thought
In any part of all Eternity
But I am fit to know.
O the bounty of an eternal God!
The { Swifteſt Thought, / Smalleſt Sand, } (them.
Are infinitely enriched by thy diſpoſal of
And every thing contained in the
Womb of Eternity,
Made a Gift tranſcendent to my Soul,
Equally near to mine Underſtanding,
By thine infinite Goodneſs, Wiſdom, Power,
Expreſſed in them,
Fraught with Treaſure
Eternally to be ſeen,
In Heaven to be enjoyed.
Atheiſts, Phyſicians,
Divines, Philoſophers,
All agree and conſent to this,
That
Nature never gave to any thing a power in vain.

To what end therefore am I endued with theſe eternal Powers,

The ſimilitude of thy { Greatneſs / Infinity / Eternity } in my Soul?

Is it not that I might live,

In the similitude of thy { Wisdom / Goodness / Holiness } towards all thy Creatures?

For to nothing that is without the reach of my Comprehension
Can my Thoughts extend.
To nothing without the sphere of my Knowledge,
Can I behave my self { Amiably, / Beautifully, / Wisely. }
To the intent therefore that being wise like thee,
I might be just and good to all thy Creatures,
And be holy towards them in all my { Ways, / Thoughts, / Affections, }
Hast thou made me thus in thy great similitude;
That being wise and holy towards thee and all things, as I ought to be,
I might evermore be gloriously blessed,
In thy diviner Likeness:
To which I am created.
O my God!
In the contemplation of my Soul
I see the Truth of all Religion,
Behold all the Mysteries of Blessed-
Admire thy Greatness, ness,
Rejoyce in thy Goodness,
Praise thy Power,
Adore thy Love,
Am ravished with thy Wisdom,
Transported,

Pleased

Pleased with the beauty of thy Holiness,
Who hast made me the best and greatest
Like thee,
Thine { Image, Friend,
Son, Bride,
More than thy Throne,
Thy peculiar Treasure!
Such wonderful Power hast thou created in me,
That I am able to do more than my Soul durst once attempt to imagine.
A greater Power have I received of thee
Than that of creating Worlds.
Could I create Worlds, and not enjoy them,
It would be to no purpose.
Could I create millions of Worlds, and enjoy them all,
I could only enjoy created things.
In receiving a Power, *To enjoy all things*,
I am made able to enjoy even thee,
Who art infinitely greater;
Thee in every thing,
Every thing in thee,
My self in all things for evermore.
I have received a Power infinitely greater
Than that both of Creating and Enjoying Worlds;
Infinitely more { Blessed, Profitable, Divine, Glorious.
O Lord, I am contented with my Being.
I rejoyce in thine infinite Bounty,

And praiſe thy Goodneſs.
I ſee plainly that thy love is infinite.
And having made me ſuch a Creature,
I will put my Truſt in Thee.
Could I have choſen what power ſoever I pleaſed
I would have choſen this;

A Power to { Pleaſe thee. / Enjoy thee.
In all the Varieties of { Works and / Creatures.

Compared unto theſe
A Power
To Divide the Sea,
Turn Mountains into Gold,
Command the Sun,
Trample upon Divels,
Raiſe up the Dead,
With whatſoever all the fancy of man can imagine or deſire,

Is { Very feebleneſs / Unprofitable Vanity, / Fooliſh Childiſhneſs.

Bleſſed be thy Name, that thou haſt given me Power to Praiſe thee;
A Power not only to Comprehend,
The Magnanitude, Being,
Nature, Order,
Place of Things:
But to love their Goodneſs,
Prize their value,
Delight in their Beauty,
Rejoyce in the Benefits which I receive from them.

Which

Which is Wholly to enjoy them.
These things thou commandest my Soul to do
That I might be Wise and Holy;
Yet givest me Liberty
To do what I please,
Not that thou art careless or indifferent what I chuse,
But because thou wouldest make me
Blessed and Glorious.
An Object of Delight to thine Eternal God-head,
And like unto thee, the Joy and Blessing of all thy Creatures:
Who by Loving them freely
As Thou dost,
Delighting in their Beauty,
And prizing their Goodness,
Shall my self be Beautiful in all their eyes;
Thine *IMAGE*, O Lord;
To thee and them a peculiar Treasure.
The Works thou commandest thou infinitely desirest; and tellest us plainly,
They are better than Wine,
More precious than Fruits.
More pleasant than Spices.
Living Waters
Even to thee our God,
Which satisfy the fire of thine eternal Love,
Being desired of thee, because they are necessary
To our happiness.
[My soul, O Lord, doth magnify thee;
Because out of nothing thou hast exalted thy Servant,
Requiring that I should do the works which thy soul commandeth,

And not another; (me,
That the glory of such Deeds might shine in
And the pleasure of the goodness whereby
I do them;
That being honoured in the eyes of Angels
and Men,
I might be enlarged by them,
Acknowledged,
Received into their bosoms,
Delighted in,
Embraced,
Crowned.]
Thou makest thy Bride *All Glorious* within;
And her own Works
Shall praise her in the Gates,
While chiefly she is beautiful
To thee her God,
Shineth in thine Image,
Reigneth in thy Throne,
Most in thy bosom.
They all delight to look upon her.
And in every work thou requirest of her
Rivers of Oyl and Wine are hidden,
Yea living Streams of Divine Affection,
Which thou more prizest then Thousands of
Rams and tens of thousands of Rivers of Oyl,
Then Worlds though Millions, of Gold
and Silver.
The Work of Love
Is the Soveraign Delight
Of all the Angels.
The Cream and Crown of all Operations,
The Cause Efficient and the end of all
Things,

The

The Navil
Which conveys all the Joys of Heaven and Earth,
Into the Soul of Man.
The Oyl } wherewith } We anoint,
The Gold } wherewith } We Crown
Thy Holy Angels,
Thy Saints,
Thy Son,
Our selves in them,
And thee in all.
A Power in this have we received O Lord,
To please thee more
And to enrich thy Kingdom with Greater Treasure
Than if Creating Worlds
We presented them at thy feet,
At the feet of thy Saints,
Of every Angel.
They all like Thee
More Desire our Good Works,
Than Crowns and Scepters.
Which are Holy Treasures,
In communion with Thee,
For ever to be enjoyed. (Image.
By doing them our selves we are made thine
That we should have the Glory,
Of being Crowned with the Beauty,
Of our own Works;
Is not less but more thy Glory.
Infinitely more thy Glory and Joy, Most Holy Lord!
How infinite is thy Thirst, (desire!
That we should perform the thing thou

O Lord!
Thou ſo loved'ſt us,
That for our perfect Glory,
Thou didſt adventure into our hands
A Power of diſpleaſing thee.
Which very confidence of thine ought more to oblige me, than all the things in Heaven and Earth, faithfully to love thee.
But wo is me, I have ſinned againſt thee.
I have ſinned, O Lord,
And put an Object before thee
Which thou infinitely hateſt.
An ugly Object,
Of infinite Deformity;
From which it is impoſſible
Thou ſhould'ſt turn away thine eyes.
And hadſt thou not loved me
With a greater Love
Than all this,
I muſt, like *Lucifer*,
Have ſunk into the Pit
Of eternal Perdition.
But thou haſt redeemed me.
And therefore with Hallelujahs
Do I praiſe thy Name.
Recounting the ancient Glories
Which thou createdſt in my Soul:
And confeſſing
That infinitely more is left unſaid.
O my God,
Sanctify me by thy Spirit.
Make me a Temple of the Holy Ghoſt,
A willing Perſon in the day of thy Power.

Let my Saviour's Incarnation be my Exaltation;
His Death, my Life, Liberty, and Glory;
His Love, my Strength,
And the incentive of mine;
His Reſurrection, my Releaſe;
His Aſcenſion, my Triumph;
His Goſpel, my Joy;
The Light of his Countenance,
(And of thine in him)
My { Reviving, Healing, Comforting } Sun. (Glory;
In the day of thy Grace, let me work for thy
Rejoyce in thy Goodneſs;
And according to the wideneſs of mine Underſtanding,
The Greatneſs of my Soul,
The Liberty of my Thoughts,
Walk at large
In all the Regions of { Heaven and Earth, Time and Eternity;
Living in thine Image
Towards all thy Creatures;
On Angels wings,
Holy Meditations.
According to the tranſcendent Preſence of my Spirit everywhere,
Let me ſee thy Beauties,
Thy Love to me,
To all thy Creatures.
In the { Firſt Creation, Government of Ages, Day of Judgment, Work of Redemption, In

In { My Conception and Nativity,
All my Deliverances,
The Peace of my Country,
Noah's Ark.

With *Moses* and *David*,
Let me behold thy ways,
Delight in thy Mercies,
Be praising thee.

O shew me the excellency of all thy works!

In the Eternity that is before the World began, let me behold the beauty of thine everlasting Counsels.

And in the Eternity which appeareth when the World is ended, let me see thy Glory.

O God of infinite Majesty, now I confess that the Knowledge I have of thee is admirable, by that which I discover in my self: for if in a thing so gross as is my Body, there be a Spirit so noble as is my Soul, which giveth it Being and Life, governeth it, and in it and by it worketh such stupendious things; how much more necessary is it that thou be in the midst of this extended World, who art that supream Spirit, by whom we all are, live, move, and have our being. Since therefore thou art my Being and my Life, thou art my Soul too, and I rejoice to have thee for my God, loving thee infinitely more than my self. O that all did know thee, and love thee more than their Life and their own Soul,

since

ſince thou art the true Life and Soul of all: To whom be Glory, Honour, and Praiſe, for evermore. Amen.

Thankſgivings for the Glory of God's Works.

BLeſs the Lord ye his Angels, that excel in ſtrength: that do his Commandments, hearkening to the Voice of his word.

Bleſs the Lord, all ye his hoſts: ye Miniſters of his that do his pleaſure.

Bleſs the Lord all his *WORKS* in all places of his Dominion.

Bleſs the Lord, O my ſoul. *Pſal.* 103. 21, 22, 23.

O Lord our God how excellent is thy Name in all the earth, who haſt ſet thy glory above the Heavens! *Pſal.* 8. 1.

When I conſider the Heavens, the work of thy fingers, the Moon and the Stars which thou haſt ordained:

What is Man that thou art mindful of him, or the Son of Man, that thou viſiteſt him!

For thou haſt made him a little lower than the Angels, and haſt crowned him with glory and honour.

Thou madeſt him to have Dominion over the works of thy hands: thou haſt put all things under his feet. All

All ſheep and oxen, yea and the beaſts of the field.

The fowl of the air, and the fiſh of the ſea, and whatſoever paſſeth through the paths of the ſeas. *Pſal.* 8. 3, 4, *&c.*

O Lord our God, how excellent is thy name in all the world!

Thy works, O Lord, are for ever to be remembred.

The earth is full of thy riches.

The earth is the Lords, and the fullneſs thereof: the world and they that dwell therein. *Pſal.* 24. 1.

The heavens are the Lords, but the earth hath he given to the children of men.

As we are viſible Bodies,
Converſing here beneath,
He hath given us the Earth.
To his Image
As we are inviſible and immortal Souls,
Hath he given the heavens,
And the heaven of heavens.

The woods, and trees, and fields, and valleys, haſt thou ſubjected to the Government and work of our hands;

The heaven of heavens to our Underſtandings.
To ſee their glory,
Admire their greatneſs,
Enjoy their delight,
Poſſeſs their treaſures,
Rejoyce in their hoſts,
And ſing thy praiſes.

Mines of gold, and veins of ſilver,
The variety of precious ſtones,

Diver-

Diverſity of minerals,
Iron, Brass, Copper, Lead, and Tin,
Carbuncles, Emeralds, Pearls, Diamonds:
All theſe
Haſt thou given to our bodies,
Subjected the ſame to the uſe of our hands;
That we might beautify the earth
With Crowns and Scepters,
Regal Thrones,
Palaces and Temples,
Pillars, Caſtles, Cities, Cloſets,
Jewels, Rings, Chains, Ornaments,
Delectable things,
Which by the Uſe of all men
Become the fruition
Of every holy and wiſe Spectator.
Oyl and Wine, Perfumes and Spices,
Wheat and Rye, Fruits and Flowers,
Haſt thou given to us to delight our Senſes.
Apples, Citrons, Limons, Dates, and Pomgranates,
Figs, Raiſins, Grapes, and Melons,
Plumbs, Cherries, Filberts, Peaches,
Are all thy riches; for which we praiſe and bleſs thy Name.
Clouds and Vapours glorify thee
By ſerving us.
Springs and Rivers praiſe thy Name,
Being far more precious than gold and ſilver.
The Day is thine, the Night alſo is thine: thou haſt prepared the Light and the Sun.
Thou haſt ſet all the borders of the Earth: thou haſt made Summer and Winter.

He

He appointed the Moon for ſeaſons: the Sun knoweth his going down.

O Lord, how manifold are thy works! In wiſdom haſt thou made them all: the Earth is full of thy riches.

Theſe ſerve us in their glorious heights ſo perfectly; that we cannot alter their courſe, becauſe we cannot mend their Operation.

The Fowls and Fiſhes, Beaſts and creeping things,
Haſt thou made ours; (us;
By giving them Excellencies meet to ſerve
Strength, Swiftneſs, Fat, Skin,
Hair, Wool, Fleſh, Sinews, Veins,
and Senſes;
By giving us Underſtanding and Bodies to ſubdue them;
By giving us a Right and Dominion over them.

For all theſe, O Lord, I bleſs and glorify thy Holy Name,
And give Thee Thanks.

So Glorious are thy Works that Skies full of Pearl, Globes of Gold, Spheres of Silver greater than the Earth are Droſs and Poverty in Compariſon of thy Treaſures
All which thou offereſt me to partake of.

The Duty to which thou haſt called me
Is greater than my Wealth;
To contemplate thy Glory,
The Excellency of thy Wiſdom,
Thine Infinite Goodneſs,
The Riches of thy Love,
To me thy unworthy Servant

Exhi-

Exhibited in thoſe
Their Value, Fulneſs, Miniſtery,
My Right, Intereſt, Property,
Thy Bleſſedneſs, Mercy, Favor,
And in all theſe
My Wonderful Exaltation with thee my God.

Bleſſed is the Man whom thou chuſeſt and cauſeſt to approach unto thee, that he may Dwell in thy Courts. He ſhall be ſatisfied with the Goodneſs of thy Houſe: even of thy Holy Temple.

They alſo which Dwell in the Utmoſt parts are afraid of thy Tokens thou makeſt the Outgoings of the Morning and Evening to rejoyce.

Thou viſiteſt the Earth and watereſt it, thou greatly Enricheſt it with the River of God which is full of Water: Thou prepareſt them Corn, when thou haſt ſo provided for it.

Thou watereſt the Ridges thereof abundantly, thou ſettleſt the furrows thereof, thou makeſt it ſoft with Showers, thou bleſſeſt the ſpringing thereof.

Thou Crowneſt the Year with thy Goodneſs: and thy Paths drop fatneſs.

They drop upon the Paſtures of the Wilderneſs, and the little Hills rejoyce on every ſide.

The Paſtures are clothed with Flocks: the Valleys are covered over with Corn: They ſhout for joy, they alſo ſing. *Pſal.* 65. 8, 9, 10, 11, 12, 13.

Theſe

These, O Lord, being seen in thy Sanctuary
Were Davids Joys.
Their Publick Beauty his Personal Delights.
O that my Heart were awake, O God,
To see the Glory of thy Handy-Work.
Thy visible Works are
The Joy of Angels,
The Delight of Cherubins,
Heavenly Treasures.

When thou hadst laid the Foundations of the Earth, and accomplished the Creation of the World:

The Morning Stars sang together and all the Sons of God shouted for Joy.

Thy Servant Moses transported into Extasies and Blessing Joseph on the brink of Glory,
Saw the Beauties which Angels admire,
The perfection of thy visible Treasures.

Blessed of the Lord be his Land! for the precious things of Heaven, and for the Deep that coucheth beneath.

And for the precious things brought forth by the Sun; and for the precious things put forth by the Moon; and for the chief things of the ancient Mountains; and for the precious things of the lasting Hills.

And for the precious things of the Earth; and the fullness thereof: and for the good Will of him that dwelt in the Bush. *Deut.* 33. 13, 14. &c.

Blessed be the Glory of him who created all things, and upholdeth them daily by the word of his Power.

All

All these thy Goodness giveth me:
Which I with *Moses* and thy Saints enjoy.
Had I none other, yet
These alone are the Angels Songs.
Surrounded with these
I live in *Eden*.
But thou hast reserved thy peculiar Joys,
And given me all other
Superadded Treasure;
The Actions on this Theatre
Of thy glorious Kingdom,
The Lives of thy Saints,
Their Souls, their Tears, their Praises.

In eternal Glory they are seen so perfect, that nothing can be added, nor taken from them for ever. *Eccl.* 3. 14.

And therefore is it that every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, &c. and all that are in them, shall we hear saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for evermore*, Rev. 5. 13.

To him that sitteth upon the Throne,
Because he created them.
To the Lamb for evermore,
Because he purchased them for us.
That we shall hear all Creatures,
In Heaven and Earth,
So praising thee,
Plainly sheweth, that we shall
Understand their Natures,
See their Beings,
Know their Excellencies,
Take Pleasure in them. Be-

Becauſe they are thy treaſures given unto us.

Compleat,	Perfect,
Divine,	Bleſſed,
Innumerable,	Endleſs,
Angelical,	Heavenly,
Deep,	Fathomleſs,
Great,	Glorious,
Permanent,	Eternal,

In hearing all that are in them praiſing thee,
We ſhall behold their Centres,
Know their Uſes,
See every Property,
Every Excellence,
Every Degree in every Excellence,
Every End to which they are ordained,
Every Perſon to whom they relate.
In every one of which they glorify thee
By exalting us;
Serve us by glorifying thee;
By delighting all, are ſerviceable to each;
And glorify my Soul by delighting all;
Eſpecially by the Glory which they pay to thee,
Who delighteſt in them;
For the perfect Good which they do to thy ſons,
Both here and hereafter,
In thy glorious Kingdom.

I admire the Wiſdom whereby thou enricheſt all thy Wonders.

The Sun is as a Bridegroom coming forth of his Chamber, and rejoyceth as a ſtrong man to run his Race. *Pſal.* 19. 5.

His Beams
Which enter and revive mine eyes,
Which

Which beautify and quicken all the earth,
Do ſervice unto me,
As if no Man were created but I alone.
The Moon and Stars,
Dew and Rain,
Hills and Valleys,
Fields and Meadows,
In ſerving { Fiſhes, Fowls, and Beaſts,
Serve all the ſons of Men,
A new deep and richer way.
And in ſerving them { Bleſs / Enrich / Serve } { Me thy Servant.
What Blindneſs then, O Lord, poſſeſſeth all the ſons of men!
That covet Treaſures in the midſt of Glory,
See not thy Riches,
Gape after Honours,
Complain of Poverty in the midſt of Wealth,
Turn thy Glory into Shame,
Love Vanity,
Follow after Leaſing;
And while they have Eyes, and ſee not
The Glories of thy Kingdom;
Ears, and hear not
The Voice of thy Creatures;
Hearts, and underſtand not
The Excellencies in them;
Diſquiet themſelves in vain, to walk in a vain ſhew, heaping up Riches, not knowing who ſhall gather them. *Pſal.* 39. 6.

But

But they that will be rich fall into Temptation and a snare and into many foolish and hurtful Lusts, that drown Men in Destruction and Perdition.

For the love of Money is the root of all Evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many Sorrows. 1 *Tim.* 6. 9, 10.

As *Adam* by seeking knowledge in a foolish way lost all the Treasures of Wisdom and Knowledge which were laid up for him.

So do these in seeking Riches.

Destruction and Misery are in all their Ways.
Ingratitude and Wo: Folly and Complaining:
Ignorance, Stupidity, Sloth and Poverty.

Thy Glorious Treasures
They therefore Despise because they have them.
And will never learn to use them,
Till they lose the benefit and Enjoyment of them.
But I thy Servant will sing aloud of thy Mercy!
To make known to the Sons of Men thy Mighty Acts: and the Glorious Majesty of thine Excellent Kingdom. *Psal.* 145. 12.
That the Sons of Men
Might be shining lights
To me thy Servant,
And praise thy Name for thy Glory
To which they see thee Exalting thy Creature.
That I might enjoy the Benefit of the Holy Scriptures

And see the use of all thy Creatures;
That I might see thy ways
Among all the Nations,
And rejoice with thee
In thy Judgments and Mercies;
That with Order and Government, Laws and Customs,
They might beautify the World,
Which else would be no more than a silent *Eden*.
That I might see the good of thy Chosen,
Rejoice in the gladness of thy Nation,
And glory with thine Inheritance:
Psal. 106. 5.
That our feet may stand within thy Gates,
O *Jerusalem*,
Whither the Tribes go up, the Tribes of the Lord, to the Testimony of *Israel*,
Psal. 122. 4.
Were they { Created, / Enlarged, / Beautified,
Who are Heirs with me of thine eternal Kingdom.
Festivals and Sabbaths,
Sacraments and Solemn Assemblies,
Bishops, Priests, and Deacons,
Emperors, Kings, and Princes,
Counsellors, Physicians, Senators,
And Captains,
In all the Beauty of their Office and Ministry,
Shine like Stars
In the firmament of thy Kingdom:
In the midst of whom

Thy Servant liveth.
O give me Wisdom
To { see their Splendor,
{ Enjoy their Influences.

Many, O Lord my God, are thy wonderful works, which thou hast done; and thy thoughts which are to us-ward. There is no man which reckoneth them up in order unto thee. When I would declare and speak of them, they are more than can be numbred. *Psal.* 40. 5.

When I leave the Earth,
And ascend to thy Throne,
To see thy Glory above the Heavens:
There I am ravished with amazement and joy
To see thy Love,
More great to thy Servant
Than if thou hadst loved none besides.
Thou Sun of Righteousness!
Life and Glory!
Who gav'st thy self wholly to every Soul:
How wonderful are the Riches of thy manifold Wisdom,
Giving All things to One,
More than if they were given to him alone!
The Rays of the Sun,
Which shine in my eyes,
I know to be mine.
But those that fly to the utmost Stars,
That go to the Mountains,
Shine upon the Moon,
Are scattered and dispersed
Over all the Heavens,
Seem to forsake me,

And

And fly wholly to other places:
Yet beautify the World,
And make me Poſſeſſor of all its glories.
They reflect again,
And cloſing in mine eye,
Cauſe me to ſee even all thy Glories:
Did that glorious Orb
Of embodied Light
Direct all his Beams to me,
I could not ſee him
So perfectly as now.
If uniting into one they ſcorch'd me not,
A night of darkneſs
Would ſtill ſurround me,
The Heavens and the Earth
Would to me be loſt,
The beauty of all the Creatures be
Buried in a Grave.
The World a Dungeon, round about me.
Nor do thoſe Rays which ſeem to leave me
Illuminate alone.
They digeſt Gold,
Cheriſh Minerals,
Animate the Air,
Quicken Trees,
Excite the Influences of the very Heavens,
Melt the Waters,
Inſpire living Creatures,
Ripen Fruits,
Perfect Flowers,
Raiſe Exhalations,
Cauſe the Rivers
Begetting
Propagating

Enlivening
Cherishing } all those Creatures
Preserving
That are the life and beauty of my Habitation.

Thou hast created { Cherubims, Saints, Angels:

Like { Suns they shine, Stars they serve, Jewels they adorn, Thy celestial Kingdom.

Their { Beauty, Melody, Order, Ministry, Love, Wisdom, Goodness, Power,

Their { Thrones and Crowns, Joys and Praises,

Make them like thee,
Whose Image they bear
My supremest Treasures.
And me they serve
As perfect Joys,
While I to them am made a Glory.
Hadst thou loved me, and none besides,
Those glorious Hosts had never been,
Of those my Joys my soul had been bereaved;
More than thy self
Hast thou given me;
In giving me, beside thy self,
Those thine Images.
In every one of those,
As the Sun shineth both naked to mine eye
Again in a mirror
Hast thou given me thy self

A second time.

But O the vast! the fathomless! the unconceivably sufficient and endless Powers
Of mine immortal Soul!
That are able to enjoy thee
Wholly in thy self,
Wholly in thy Son,
Wholly in each of all thine Hosts!
In advancing whom to the highest Thrones,
Thou hast employed thy { Goodness, Wisdom, Power,
To enrich thy Servant
With { The Chief of Beings, Living Temples, Glorious Hosts, Second Selves, Inestimable Mirrors, Fellow-Members, Divinest Treasures.
In Communion with whom,
By all their Knowledge and Love enlarged,
I shall ever see thy glorious self
In the unsearchable Excesses
Of eternal Love,
Infinitely more than infinite
In { Glory, Goodness, Wisdom, Blessedness, } for evermore.
Hadst thou created none but me alone,
And made me the Temple
Of thine eternal Godhead:
In giving me thy self, thy Bounty would be infinite.

In raising such Kings, to love and see me,
Who are each thine { Image, Friend, and Son,
Thy Love is more,
By giving me thy self. In each of them
Infinitely infinite.
O Lord, I am transported
With the Excesses of thy Love!
By making them thy Likeness,
As thou gavest me thy self,
Thou givest me them,
Employing all thy { Wisdom, Goodness, Power,
In making them thine Image;
That in the Likeness of thy { Glory, Love, and Blessedness,
They might be to me
What my God is;
Each one { A shining Light, An exceeding Joy, A Fountain of living Waters, A Royal Diadem, A Crown of Glory.
Thou hast given me thy self
Again and again in each of those,
Especially by making me to them
What thou art,
A { Lover of their Happiness, Rejoycer in their Joy, Delighter in their Glory.

Thanksgivings for the Blessedness of God's Ways.

TO him that loved us, and washed us from our sins in his own blood:
And hath made us Kings and Priests to God and his Father:
To him be Glory and Dominion for ever and ever. *Amen.* Rev. 1. 5, 6.

Thou, Lord art one and the same for ever-more,
LOVE ETERNAL.
Thy { Goodness infinite, Bounty omnipresent, Wisdom enriching every gift.
Making every { Creature, Thought and Action, } an endless Treasure.
Only we { Are blind, and dead, and dull, and foolish; Apostate Enemies careless Wanderers, Banishing our selves, Accustomed only to narrow things.
Like Runnagates we dwell in a dry Land,
And see not the Mysteries of thy holy Courts,
The inward Beauty of all thy Creatures,
Because we loath the Treasures of Wisdom and Knowledge.
Restore thine Image,

Recall our Minds,
Enable us in thy Likeneſs
To enjoy thy Works,
To ſee thy Wonders,
Poſſeſs the Worlds.
Delight in thy Laws,
Feel our ſelves,
Admire thy Riches.

Wean us, O Lord, from { Vain / Little / Uſeleſs / Falſe / Dead / Unprofitable } Treaſures.

And elevate our Souls
To thee and thine.

Make us acquainted
Our Thoughts paralel
Our Affections preſent
Our Imaginations buſie, conſtant, familiar
with { great / wide / fathomleſs / eternal } things.

Thy Bride, thy Son,
Thy Dominion over Ages,
The glory of thy Kingdom,
Which { Includeth all, / Endureth for ever.

Teach us thy ways upon Earth,
Which are infinitely { Holy, / Sweet, / Glorious, / Delightful, / Beautiful.

Transforming all that look upon them:
Exalting thoſe that are buſie in them:
Concerning all: Reach-

Reaching unto all,
To every Soul in Heaven and Earth,
From every { Region, Age, and Kingdom.
O my Lord thou art in every thing
Divine, Wise, Blessed,
Holy, Heavenly, Glorious:
Because in every thing thou overfloweſt
Infinitly to all:
Art infinite in Goodneſs in all thy Ways;
Infinitly Communicative of all thy Goodneſs;
Granting it wholly to all thine hoſts;
In every thing wholly to every
In every place, (perſon,
Every way,
For every End,
By him in thy Likeneſs wholly to be enjoy'd:
Whom thou conſtituteſt likewiſe,
And appointeſt to be heir
Of all that Goodneſs communicated unto all;
Recollecting the ſame,
And cauſing it to reſt in him alone.
Yea not to reſt,
But with greater joy,
From him to overflow
To all thine Armies.

Let the ſame mind be in us, that was alſo in Chriſt Jeſus; Phil. 2.

Who is gone before us to prepare a manſion In the heavens for us. Jo. 14.

Teach us by { Wiſdom, Goodneſs, Love, } To enjoy all things, as he enjoyeth them

In thy Likeneſs,
In Communion with Thee,
As { Sons and Heirs,
Kings and Prieſts,
Brides and Friends,
Coheirs with Chriſt,
Partakers of the Divine Nature,
To the { Praiſe of thy Glory,
Joy of thy Son,
By the Power of thy Spirit,
Dwelling in us.
Let him who is the Light of the World,
Be infinitly Profitable unto us.
The Light of { Life to quicken our Sence;
Love to enflame with Goodneſs;
Knowledge to open our eyes.
O the Joy and Treaſure of our Souls,
Jeſus our Saviour!
Chriſt the anointed of the Lord;
Anointed for, and given to us.
Thou artthe Purchaſer of all our Glory!
And thy fruition of it
The great Example,
Teaching us to enjoy it.
How were thine Affections, here upon earth,
Preſent with all { Families,
Kingdoms,
Ages?
Of what Eſteem was every Soul
in all the World?
By being the Image of thy Fathers Perſon;
Thou art thy ſelf the brightneſs of his Glory:
His

His Son: The Heir of all things.
Heb. 1. v 2, 3.
And the Glory which he hath given thee
Thou haſt give unto us. *Joh.* 17. 22.
O let us all with open Face, beholding as in a glaſs, the Glory of the Lord, be transformed into the ſame Image! from glory to glory, even as by the Spirit of the Lord: 2 *Cor.* 13. 18.
Make us to underſtand the Power which thou haſt given us, to become the Sons of God:
Teach us to uſe it.
For now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know when he doth appear, we ſhall be like him; for we ſhall ſee him as he is. 1 Jo. 3. 2.
Thy Father needeth not
The Heavens or the Earth,
The Seas, or Stars,
The Clouds, or Trees, or Fields, or Rivers,
For us he made them, and
Enjoyeth them only by his infinite Goodneſs
And love unto us.
He needeth not { Cherubims, Angels, Men,
Being infinitely Bleſſed,
Without beginning.
His goodneſs enjoyeth them. (Glory.
Only by this, he exalteth them to
His Goodneſs enjoyeth them
By making them Bleſſed,
And

And by the pleaſure he taketh
To ſee them ſitting,
Like God himſelf,
In the Throne of Heaven.
His Goodneſs only needeth them,
And it is his Glory, that his Goodneſs
(needeth them.
That God from all Eternity ſhould infinitely Delight in exalting others!
Create them out of nothing,
Make them his Image
By Almighty Power;
Give himſelf to one
By infinite Love,
Communicate himſelf wholly to all his Hoſts
By eternal Wiſdom.
That having no uſe of them, (neſs
But meerly to imploy his Good-
Advance them, and Crown them,
He ſhould infinitely deſire to ſee them bleſſed,
This is his Glory.
Whoſe Goodneſs is his Wiſdom;
For by that doth he inherit all his Works;
His Bleſſedneſs alſo,
For ſo good he is, that himſelf is crowned
In every Creature.
Himſelf enjoyeth the happineſs of Angels,
Infinitely delighteth in the Bleſſedneſs of
And by the way of Eminence, (Men;
Includeth all things.
Being therefore himſelf the object of Delight,
The exceeding Joy, *Pſ.* 43.
Of all his Creatures.
His Goodneſs is ſo great,

That

That then he moſt enjoyeth himſelf
When he is enjoyed.
He loveth to be ſeen and delighted in;
To be the { Glory, Joy, and Treaſure, } Of all his Hoſts.
He loveth to be delighted in,
Becauſe he delighteth
To be { The Sun of every Eye, The crown of every head, The Jewel and the Joy of } Every Boſom.
Who, when he is the object of all our Joy,
The delight of Angels,
The { Ineffable, Fathomleſs, Eternal, } Object of all Delight;
To all his { Creatures, Kingdoms, Ages, }
Is then himſelf in eternal Glory;
Our Author and our End,
Enjoying himſelf
By that which is himſelf,
His infinite Goodneſs;
Our Joy and Bleſſedneſs.
O then why ſhould not we
Ponder upon the Goodneſs,
Of our Author and our End!
And imitate the Goodneſs.
Upon which we ponder!
Since as he is our Author, by doing all Things for us;

So

So he is our End, by calling us to contemplate
what he hath done:
Especially what he is.
Whose Love is his Blessedness.
Since as thou, O Father, enjoyest all things,
In creating us to Glory;
Thine eternal Son enjoyeth all things
In Redeeming them for us;
And us for them;
And by the joy that he taketh
In seeing us attain
The End of our Redemption.
Yea since the Holy Ghost, by Goodness, enjoyeth all Things
In his Elect People:
When having healed their Rebellion,
He, notwithstanding their Wilfulness
Openeth their Eyes,
Dwelleth in them,
Guideth their Thoughts,
Enliveneth their Hearts,
Giveth them Power,
And maketh them by his Grace
To enjoy God
In all his Works, Ways, Counsels,
Thoughts, and Attributes.
Since goodness in the { Father / Son, and / Holy Ghost,
Are { Wisdom, Glory, / Peace, and Blessedness.
Why should not we, by Goodness alone,
Be fraught with { Wisdom, Glory, / Peace, & Blessedness?

And

And enjoy all things as God doth,
By delighting in his Bleſſedneſs?
In the Bleſſedneſs of { Chriſt our Lord, God the H. Ghoſt, Angels, and Men:
Eſpecially ſince the Bleſſed of God and them is Goodneſs indeed: the Delight which they take in our happineſs!
O Goodneſs ineffable! (neſs
Who never more expreſſeſt thy Good-
Than by making Creatures like Thee,
Sovereign and ſupreme in Goodneſs.
Reſtore us by thy Son, and thy Holy Spirit;
By the { Merits of the one, Working of the other,
To the ſimilitude of that Goodneſs, (things.
Whereby thou enjoyeſt thy ſelf in all
Enable us to delight in thee, our God;
For loving us ſo Glorioufly:
To delight in thy Highneſs:
In the Bleſſedneſs of thy Son;
In the Godhead and Bleſſedneſs of (the H. Ghoſt;
In the Joy of Angels, Cherubims,
That our ſelves, in thy Likeneſs, [and Men;
May be the Joy and Bleſſedneſs
Of all thy Hoſts.
Thy Bleſſedneſs, O Lord, in all thy Creatures!
The Crown of thy Works,
The Centre of thy Beams,
The Temple of thy Goodneſs,
Thy peculiar Treaſures!
For by this, O Lord, ſhall we Reign in Glory.
And now, moſt holy Father,

I crave ſtrength
Eternally to perform my great deſire,
Of { Glorifying, Praiſing, Bleſſing, } Thee,
For all the Riches of thine eternal Love,
In the Redemption of the World.
Had I not ſeen the Excellence of thy Goodneſs
In giving thy Son,
I ſhould never have underſtood
That thou giveſt us all things.
Had I not ſeen the Excellence of thy Love,
In giving all Things, (ſures,
In making them Meet to be heavenly Trea-
And giving us Powers endleſs to enjoy them,
I could ſcarcely have believed
The giving of thy Son.
But now with Joy I praiſe thy glorious Name;
Becauſe having made me
In the beſt of manners,
Which is in thine Image,
To enjoy all things.
I know thou haſt Redeemed me
By the Death of thy Son,
And feel in my ſelf a Nature anſwerable to the greatneſs of his Paſſion.
And ſince I am Redeemed by the Death of thy Son,
Know that I am made to inherit
all things. *Rom.* 8. 32.
Give me Power therefore
To overcome all { Opinions, Ways, Cuſtoms, Cenſures, } Of the World,
Who

Who err in thy Kingdom
From the way of Bleſſedneſs.
Since thou haſt promiſed,
He that overcometh, ſhall inherit all things;
And I will be his God, and he ſhall be my Son.
Rev. 21. 7.
In Jeſus Chriſt, let me ſit down with thee in the heavenly Places.
Glory with thine Inheritance;
Enjoy thy People thy peculiar Treaſure;
Prize thy Love unto mankind;
Delight in the Beauty of thy celeſtial Bride;
See thy Joys;
And take pleaſure in them in all Ages:
Becauſe Jeſus Chriſt enjoyeth them all.
He bought them with a price;
Let me delight in his Happineſs above mine own.
Let his Happineſs be to me
Not only mine,
But more than mine ten thouſand fold.
Here upon Earth let it be my Joy
That { He Dwelleth in Heaven, (Glory:
The Angels and Cherubims ſing his
All Power in Heaven and Earth
Is put into his hands:
He ſhall come in the Clouds of Heaven, and in all the Glory of his Fathers Angels, and ſhall judge
The Quick and the Dead.
He ſhall enjoy his Bride, the Church triumphant for evermore.
Thee in them,
Them in Thee.
All theſe let me O Lord enjoy in him,
Here

Here on Earth; Above in Heaven:
Let the miraculous Excellency of his eternal
LOVE
Open the gate of { Wonder, Liberty, Difficulty, } to me:
The gate of { Glory, Triumph, Invincible Peace, Unchangeable Goodness, Beauty and Delight; }
By teaching me to love as he loveth,
The Souls of Men,
Of the worst of Men,
More than my self,
Tho the more *I* love
The less *I* be loved,
Tho they { Hate me, Persecute me, Kill me, }
Let my Love be { Immortal, Sovereign, Divine, Invincible, }
The Master point of Art
In Christian Religion,
Which my Saviour taught on the Cross,
From the Chair of his Profession,
Let me learn, O Lord, with zeal and joy.
The love of Souls, triumphed
Over the love of his own Life.
His hands and feet, his heart and head,
Were all opened,
Even to the last drop of blood,

For

For us { Enemies, Rebels, Felons.

Let his O Lord be the Rule of mine,
Who valueth a Soul above the world.
Dying for my Soul, (thee
Thou ſhewedſt that my Soul was dearer to
Then thine own Life.
O my Lord, make me like thee!
A Son of God,
In my love to Sinners. (ſinners:
Thy ſelf, worth many worlds, thou gaveſt for
And whatſoever love I bear to thee, thou haſt by
Deed enrolled, and ſet it over unto others.
What glorious Treaſures ſhall I poſſeſs,
When all theſe are ſo eſteemed?
Nevertheleſs, O Lord, (Free.
Let my love be Genuine, Divine and
And for the delight I take,
To reſcue and to ſave them,
To exalt and crown them,
Let me pour out my ſelf,
My Spirit, Soul and Blood,
My Time, Labour, Health, Eſtate, Life and all.
O 'tis Heavenly, Divine, Angelical!
The glorious Victory over all the world
Is love continuing beyond unkindneſs;
Fill my love with the Zeal of thine
Like thine, O Lord, I deſire it ſhould be;
A flame of thirſting Induſtry,
Out living hatred;

Over all { Unkindneſs, Ingratitude, Perverſneſs,

An

An eternal Triumph;
Ever lively;
Always converſant in the higheſt Altitude:
O my God do not deny me.
Forgive my former { Flatneſs, Intermiſſion, Deadneſs:
Let me love every Perſon as Jeſus Chriſt:
Meet his love, and thine, O Lord,
In every Perſon.
It is my deſire, Lord,
That my love to Men ſhould be ſo ſtrong,
That I may love Jeſus Chriſt
For loving them.
Enlarge my Soul
To the love of Cities, Counties, Kingdoms;
Throughly ſettled in the love of Chriſt.
The Virtue that ſhineth Brighteſt in his (Example;
And ſtandeth higheſt in his Commendation.
O learn me this, and the whole is learned.
Learn me this, the Divine Art,
And the Life of God!
Deſire, Heroic Courage,
Long Suffering, Compaſſion,
Forwardneſs, Activity,
Everlaſting and moſt lively Diligence,
Grant unto me in calling Souls.
So will I ſing and praiſe thy Name,
Being one with Thee,
To Everlaſting.
O what great Things doſt thou permit a (Worm
To aſk of Thee!
Grant it for his ſake

Who

Who became a { Curſe, / Sin, } for me!

Awaken Sinners.

Give us to underſtand
The infinite fervor and zeal of thy Love!
Who having prepared for us
Heaven and Earth,
Angels and Men,
Thy ſelf and all things, (Son;
Redeemed us by the Blood of thine eternal
Called us by thy Prophets, Martyrs, and Apo-
Deſired to ſeat us in eternal Glory; (ſtles;
And left us to our ſelves only for this,
That we may ſatisfie thy Will,
In imitating thee
Voluntarily and freely,
With the beſt of Actions,
Doſt infinitly delight to ſee us Bleſſed,
And enjoy thy ſelf
When we, O God, are by thee enjoyed.

Give us to remember
How that Love of thine
Is the Fountain of thy Patience,
And long Suffering towards us;
To ſee it daily,
How it burneth for us;
How unchangeably thou Delightſt
To { Communicate thy Goodneſs, / Glorifie thy Bounty, / Diſtribute thy Treaſures, / Repoſite thy Bleſſedneſs, } In our Souls?
How infinitely thou loveſt

To

To { To see thy similitude in our Natures,
Enjoy thy self as given unto us, (ry,
Admire thy workmanship in our Glo-
Feel in us thine eternal Blessedness.

Behold thy Creatures whom thou so loveſt,

Crowned with glory and honor. Ps. 8. 4.
In the throne of heaven. Rev. 30. 20.

And since nothing can hinder us
But sordid baseness,
In contemning thy Treasures,
Let our acknowledgment of thy Goodness,
And love of it,
Burn day and night,
Like unto thine:

That being strengthened with Might by thy Holy Spirit in our inward Man,

Christ may dwell in our Hearts by Faith; That we being rooted and grounded in Love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and heigth.

And to know the Love of Christ which passeth Knowledge; that we may be filled with with all the fulness of God.

NOW to him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us:

Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end. Amen.

Ephes. 3. 20. 21.

A KEY to the Gate.

Of Wonder. NOthing being more Wonderful than an invincible Lover triumphant over Injuries.

Of Liberty Being entred therein, we walk at large with unlimited Freedom in Gods Commandments.

Of difficulty. Because nothing at first is more contrary to Nature. But Gods Example hath made it easie.

Of Glory. The Glory of Christ is his Love of Sinners. Whom, whosoever imitateth, in the universality of it, he is a Son of God.

Of Triumph. Death, Hell, unkindness temptation rampled under foot,

Of invincible Peace. Nothing can offend them;

Nothing can discourage them;

Of unchangeable Goodness. They are amiable in the Eye of

Of Beauty and delight God and Angels, and ravished with security in the heigths of Triumph.

Thanksgivings

Thanksgivings for the Blessedness of his LAWS.

GIve unto the Lord, O ye Mighty, give unto the Lord Glory and Strength.

Give unto the Lord the Glory due unto his Name: Worship the Lord in the Beauty of Holiness. *Ps.* 29. 1, 2.

O that my Ways were directed to keep thy Statutes. *Ps* 119. 5.

I will praise thee with uprightness of Heart, when I shall have learned thy Righteous Judgments. *Ps.* 119. 7.

I will delight my self in thy Statutes; I will not forget thy Word. Ps. 119. 16.

Thy Testimonies, O God, are my Delight, and my Counsellors. *Ps.* 119. 24.

O my God! (on Earth
Teach thy Servant to walk up-
In thy Similitude.

Open mine Eyes that I may behold wonderous Things out of thy Law. *Ps.* 119. 18.

Thy Laws O God,
Are greater Tokens of thy Love to me
Than Heaven and Earth:
In them I see { the Mirrour of the Mind,
the Beauty of the Love,
My Crown of Glory.

O how hast thou Magnified me thy Servant,

In

In thine eternal Bosom?
O Lord, thou
Tendereſt my Happineſs
As the apple of thine Eye;
Commanding all others to love me
As they love themſelves.
Thou makeſt my Perſon ſacred in the world;
Hedgeſt in my ſafety,
By thy holy Laws;
Wilt have no man to approach me,
But with Love and Reverence;
My Life, My Honor,
My Eſtate and Goods,
My Soul, My Body,
My dear Relations, And deareſt Friends,
My Eaſe, My Peace,
My Joy,
Thy Laws
Thoſe Bulwarks of my Repoſe and Pleaſure,
So wholly dignifie and exalt thy ſervant,
As if they had been made for me alone.
Should thy Goodneſs deſign to make a Crea-
The greateſt imaginable, ture
The higheſt above the Cherubim,
The moſt Glorious among the Angels,
Thy Son, thy Friend,
Thy Bride, thine Image;
What greater Laws, in favour of it, could
thy Wiſdom provide, than that upon pain of
eternal Damnation, all Angels, Cherubim,
and Men, ſhould love that Creature, as they
love themſelves? (ſelf?
What can he withhold, that loveth as him-
With that Love, thou haſt given me

Persons, Honors,
Riches, Houses,
Arts, Hearts,
Abilities.
Their Beauty, Strength,
Authority,
Vineyards, Fields,
Gold and Silver, (me about
And which is more than all, hast compassed
With all the Powers in Heaven and Earth,
Angels and Men,
For my Preservation;
Yea,
For my Delight,
Enlargement, Honor, Glory.

Nor can any thing but the intervening Rebellion of Men, eclipse or hinder thine Eternal Bounty.

Thou hast made me to live
In the Temple of their Soul;
To reign with thee
In the Throne of their Minds;
Encompassed, not with skies,
But blessed Affections.

I thank thee, O Lord, and praise thy Name, for all the Consolation of thy holy Laws!

As, if I alone,
Were the only Person for whom
All things were made:
They are all commanded,
Angels, and Men, to love and take
Care of me;
All other things to minister unto me;

All

All to magnifie, please, and delight me,
While I see thy Goodness
Laying all the obligations
In Heaven and Earth,
Upon Angels and Men, to be kind to me;
And crowning their Obedience with the
Same Rewards
Wherewith thou rewardest their love to thee.
It is impossible they should proceed from any other than the infinite Ocean of eternal Love.

I bless thee more
For commanding me to love all others,
Than for commanding them to love me;
In this, O my God,
Thy Laws are not only
The hedge of my Repose,
And steps unto my Throne,
But the Light of mine Eyes,
And the Crown of my Glory:
The Physick of my Soul,
And Rules of my Transformation,
To the Image of thy Blessedness.
Thy Laws are a Light to my feet, and a Lamp to my steps. *Ps.* 119. 105.
The SUN is a glorious Light,
Welcom,
Whose Beams are most { Necessary,
Useful,
To me and all the Sons of Men;
But thy Laws surpass the light of the Sun,
As much as that of a Glow-worm;
Being the *Light* of Glory,

Teaching us to live
On Earth in Heaven.

O how I love thy Law! It is my Meditation all the Day.

Thou, through thy Commandments, haſt made me wiſer than my Enemies; for they are ever with me.

I have more Underſtanding than all my Teachers; for my Teſtimonies are my Meditation.

I underſtand more than the Ancients, becauſe I keep thy Precepts. *Pſ.* 119. 97, *&c.*

And I muſt confeſs, O Lord, to the honor of thy great Name, that
Thy Laws in commanding others to love me, have made all things mine that commend their love.

Their Oyl and Wine, their Jewels, Palaces, Gold and Silver, Heaven and Earth, yea all the things that magnifie them, are mine, O Lord; becauſe the Ornaments of thoſe Perſons whom thy Laws command to love me as themſelves.

Thy Laws are my Purveyors,
And in ſhewing me the ſincerity of thine
Eternal Love,
The Right of my Joys;
All things in Heaven and Earth, they ſhew
To be mine.
Even Thee, my God,
The Fountain of them all,
The Soveraignty and Authority,
Whereby thou makeſt Laws,
They ſhew to be mine.

An I

And raviſh me both here
And in Heaven for ever.
But in commanding me to love Angels and Men,
They teach me to live
In the Similitude of God,
And are the inward Health
And Beauty of my Soul,
Marrow, Wine and Oyl,
WITHIN! Glory,
They teach me to live in the Similitude of thy
Shew me thine inward Goodneſs,
Make me a Joy and Bleſſing unto all.
THINE INWARD GOODNESS
Is among all thy Treaſures,
Thy beſt Delight;
While I poſſeſs that, I am made
The Tabret and the Song of thy choſen People,
The Jewel of thy Saints,
Joy of the Cherubim,
The Crown of Glory, and a Royal Diadem,
To thy Holy Angels,
To thee, my God, a peculiar Treaſure.
I marvel at the Divinity of thine eternal
VVISDOM,
Who environeſt me with Glory,
In the midſt of all Fruitions,
Making me a Joy to all others,
While they are ſo to me.
There is an end of all Perfection, but thy Commandments is exceeding broad. *Pſ.* 119.96.
The World which thou haſt made,
Is the City of our God,
The Streets are Ages,

And every Soul a Temple in it;
In which thou, O my God, takeſt delight
to Dwell:
Thy Laws are the Statutes, enjoyning
My Affections to all the Citizens,
The Inhabitants of the World.
So glorious are thy Laws
They are the Canons of thy Bounty,
The Rule of Life,
The enlargement of my Soul,
My Peace and Liberty.
I will run the ways of thy Commandments
when thou ſhalt enlarge my heart. *Pſ.* 119.32.
O Lord, they be
The beſt of Laws, (Works,
Command the beſt of all poſſible
Lead us to the higheſt of all poſſible
(Rewards,
Teach us to live in the Similitude of
Advance us to thy Throne, (God,
Guide us in the paths of Bleſſedneſs,
Make us the ſovereign End of all
(Things,
More than the Sole, final and
(comprehenſive;
Teaching us to love Thee more
(than our ſelves.
Derive into our Boſom, all the treaſures
Of God. Angels, and Men; (ours,
Make all the enjoyments of Kingdoms
Teach us to enjoy all thy Works and
(Holy Ways,
In the beſt of manners.

In

In the fulneſs of their ſervice
To Angels and Men;
Direct us to the End for which we were
Created,
Are anſwerable to the Nature and Powers
Of our Souls;
Shew that thou loveſt us infinitely,
Since thou haſt given us all things.
Among thoſe, in thoſe, by thoſe thy
Are Laws fit for the Bride of God, (ſelf;
Articles of Marriage between us and thee,
The Copy of thy Boſom,
The Commentaries of Heaven and Earth.
Teaching us how they are all to be enjoyed
Ordinances of thy Houſe, for the Sons of
Conſonant to thy Nature, (God
Suitable to thy Works, (ven,
The very Laws which Angels keep in Hea-
Requiring duties that are the Works of Glo-
Fixing us to thee, (ry,
Making us to live, here, in Heaven.
Even thou, O Lord,
By Goodneſs, inheriteſt thy Self and all
Is it not my Joy? (Things.
Is it not a part of the beatifical Viſion? (us?
To ſee how perfectly thy Goodneſs loveth,
How it enjoyeth all things for our ſakes!
O God, I love thy Goodneſs;
Delight in thy Nature;
Rejoyce in this, that thou takeſt perfect plea-
In glorifying thy Wiſdom (ſure,
And Power, infinitely
So to exalt us.
Who will not delight in being beloved of thee?

Yet that is all which thy Laws require,
When we are commanded to love thee;
To love thy Goodneſs;
To rejoyce in thy Favour;
To prize thy loving Kindneſs according to the Value
And Glory of it.
Who being infinite Love,
Love unto us,
Exalteſt thy { Sovereignty, Wiſdom, Power,
In all places of thy Dominion,
To { Magnifie thy Sons, Adorn thy Bride, Enrich thy Servants.
Thy Laws, O God,
Are the perfect Laws of Right Reaſon,
Nature ſpeaks them,
Eternity rewards them,
Reaſon aſſerts them,
Wiſdom ſuggeſts them,
Intereſt and ſelf love doth prompt them,
Thy Benefits oblige us to them.
The Beauty of Holineſs is exceeding VVonderful,
In one act, all { Gratitude, Obedience, Goodneſs, Bleſſedneſs, VViſdom, Glory, } together.
To prize all things according to their value, be-
Perfect VVork of Right Reaſon, (ing
The { Fulfilling of all Laws, Anſwer of all Obligations, Payment of all Gratitude, VVay to all Rewards, Fruition of them, VVhereby

Whereby we are in one
Thy { Servants, Sons,
{ Bride, Image,
Objects of Delight to Almighty God,
The Joy of Angels,
The beautiful Poſſeſſors of Heaven and Earth,
Advanced to thy Throne,
Crowned with thy Glory.
By prizing we receive all thy Treaſure,
By feeling we enjoy it,
By valuing we feel it;
By enjoying it
We Glorifie thee,
Acknowledge thy Goodneſs,
Admire thy Power,
Fulfil the Work for which we were (made,
Satisfie thy Deſign,
Accompliſh the End of the whole (Creation.

Therefore I love thy Commandments above Gold, yea, above fine Gold.

I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way.

How marvellous is thy loving Kindneſs,
O Lord!

How great is thy Goodneſs which thou haſt laid up for them that fear thee! which thou haſt wrought for them that put their truſt in thee, before the Sons of Men!

Having laid infinite Obligations upon us,
Thou commandeſt us to be Happy,
And With infinite Rewards recompenceſt
Thoſe
That keep thy Commandments.

How excellent are thy Laws to me in par-
They (ticular!
Require all Angels, Cherubim and Men to delight in and promote my Happiness:

They command { Kings, Wise Men, Patriarchs, Saints, and } { Emperours, Apostles, Prophets, Martyrs, } To take care of and love me;

Among Cherubim and Angels.

Command them to love and delight in all those whom I love; and whom, as my Friends and Brethren, I love to see beloved, delighted in, and honored.

Command me those Duties which make me a Sovereign, a supreme Blessing, a Delight, an inestimable Joy, to the whole World.

Require me to do no other things than those only whereby I enjoy my supreme Happiness.

Make me a Delight to God himself, who rejoyceth to see me enjoy his Happiness.

Command Cherubim, Angels, and Men, to do me those services, every one of which is

More { Sweet, Profitable, Amiable. Delightful, Satisfactory, }

Than Seas of Amber, Mountains of Pearls, Thousands of Gold and Silver,

[Which Works are

To { Love each other, Praise God, Behold his Works, Enjoy his Blessedness,] Or-

Ordaining them each to live perpetually
in the Similitude of his
HOLY LIFE,
Which is an endleſs Sphere of beautiful Delights
Prepared for the enjoyment of me his ſervant.
O my God!
Thy Laws are ſo convenient for every Soul,
As if they were prepared for him alone;
So perfectly promote the happineſs of all,
As if nothing were regarded
But the Publick Peace of the whole World:
They baniſh all things Evil from the Earth,

Anger,	Malice,
Injuſtice,	Oppreſſion,
Covetouſneſs,	Ambition,
Cruelty,	Pride,
Diſorder,	War,

Thoſe bitter Roots of Gall and Wormwood,
That would ſpoyl even Heaven being there:
They introduce all things good
And profitable to Men;

Order,	Humility,
Love,	Wiſdom,
Knowledge,	Temperance,
Juſtice,	Contentation,
Peace,	Security,
Joy,	Glory:

Eſtabliſh the Happineſs of all the Earth;
Make all things conſpire for each others felicity,
Create a Benevolence in every Soul, to all the World
Make all the Sons of Men,
In their Actions, Thoughts, and Perſons,
Like the holy Angels,

All

All { A Bleſſing to each other;
Like God the enricher of our happineſs,
The world a Paradice,
Every one in it the heir of it;
They interpret and enrich the Works of God,
Which by ſerving all, are ſerviceable to each;
While we, like God,
Above the Sun, the Stars, the Skies,
Are a mutual Joy, in all Generations.
And Thee,
(Which is the greateſt Benefit of all,)
Being faithfully kept, they allure to dwell
Well pleaſed among us.

O make me to underſtand the way of thy Precepts, ſo ſhall I talk of thy wondrous works,
Diſguiſed Duties, Real Joys.
Having prepared for us ſuch ineſtimable Treaſures,
Nature it ſelf requires us
To { See the Beauty that is in them,
Love their Goodneſs,
Rejoyce in their Glory.

Thy Laws are exceeding Righteous, becauſe they require what Right requires.
Infinitely Righteous, and ſtrangely ſo,
Becauſe they command what Reaſon Wills,
What Wiſdom it ſelf, & Nature urges.

Thy Goodneſs, by commanding us to live happily, having ſhut up in one, all Perfections,
It is Right, O Lord,
That we ſhould
Underſtand thy Love,

Be

Be ſenſible of thy Benefits we receive from Thee,
Anſwer the Obligations that lie upon us,
Live in thine Image towards all thy Creatures,
Prize every thing according to its Value,
Satisfie the Powers of our immortal Souls
By fixing them on their proper Objects in a Bleſſed manner,
Do that which leadeth us to Bliſs,
Accompliſh the End for which we came into the World,
Be Delights, like Thee,
To thine Eternal Majeſty.
All theſe in one Work do thy Laws (command.

How ſweet are thy words unto my taſte? yea, ſweeter than honey to my mouth! *Pſ.* 119. 103.

I opened my mouth and panted, for I longed for thy Commandments. *Pſ.* 119. 131.

Bleſſed art thou, O Lord! teach me thy Statutes. *Pſ* 119. 12.

They make us bleſſed
By teaching our Souls to imitate thee.

At midnight will I riſe up to give thanks unto thee, for thy Righteous Judgments. *Pſ.* 119. 62.

I will delight in thy Law,
I will ſpeak of thy Teſtimony before Kings
I will meditate in thy Statutes.

They ſatiate the Powers of our immortal Soul.

Ambition with the Honor of all the Angels,
Covetouſneſs

Covetouſneſs with the Riches of Heaven and Earth,
Love with the goodneſs of God & all things,
Make us fit for the Throne of Glory,
By making us a Joy to all Angels, Kingdoms, Ages.

O give me Underſtanding, and I ſhall keep thy Law; yea I ſhall obſerve it with my whole heart. *Pſ.* 119. 34.

O Lord I beſeech thee give me love unto thy Laws,
Delight in thy Laws,
Meditation on thy Laws,
Right Underſtanding of thy Laws,
And entire obedience unto thy Laws.
If my delight had not been in thy Law,
I had periſhed in my Trouble.

Hallelujah.

Thankſgivings for the Beauty of his Providence.

THY Mercy, O Lord, is in the Heavens, and thy Faithfulneſs reacheth unto the Clouds.

Thy Righteouſneſs is like the great Mountains, thy Judgments are a great Deep: O Lord, thou preſerveſt Man and Beaſt.

How excellent is thy loving Kindneſs, O God therefore

therefor the Children of Men put their truſt under the ſhadow of thy Wings.

They ſhall abundantly be ſatisfied with the fatneſs of thy Houſe; and thou ſhalt make them drink of the River of thy Pleaſures.

For with thee is the Fountain of Life; and and in thy Light ſhall we ſee Light.

O continue thy loving Kindneſs to them that kdow thee, and thy Righteouſneſs, to the upright in heart.

Let not the foot of Pride come againſt me, and let not the hand of the Wicked remove me.

There are the workers of Iniquity faln; they are caſt down, and ſhall not be able to ariſe. *Pſ.* 36.

Let us with all the Saints in the Church Triumphant; Sing

The Song of *Moſes* the ſervant of God,
And
The Song of the Lamb,
Saying,

Great and Marvelous are thy Works, Lord God Almighty; Juſt and true are thy Ways, thou King of Saints.

Let their { Beauty raviſh us, Fatneſs delight us, Goodneſs enrich us, Wiſdom pleaſe us, Abundance tranſport us.

Let them ever be ſuch in our Eyes, as they are in thine;

Whoſe

Whose Delights have been in the habitable Parts of the Earth, among the Children of Men.

O *Lord*, I delight in thee,
For making my *Soul* so wholly Active,
So prone to Imployment,
So apt to *Love*, (thinking.
That it can never rest, nor cease from
I praise thee with Joy,
For making it so wide, that it can measure Ages.
See thine Eternity,
And walk with thee in all thy Ways.
It must be busie: And it is happy for me.
Thou hast made it a *LIFE* like thine, O (God
All Activity.
Its Rest is Imployment, and its Ease is (Business.
Teach me the best and fairest Business.
Teach my *Soul* to walk with thee,
By thinking Wisely
Upon all thy Doings.
Let me never rust in Idleness or *Sloth*,
Nor sleep in Death,
Nor delude my self with Vanity,
Nor pierce my self thorow with needless Fears or Sorrows. (are Idle,
We are always Desolate, while our *Souls*
But when our Thoughts are employed far and near upon their glorious Objects, then are we encompassed with Festivals of Joy, *Solemnities*, and *Sabbaths*.
Blessed be thou, O *Lord*,
And for ever Blessed be thy glorious Name,
For

For preparing for us, in all *Ages*,
Perfect Treasures.
THE WORKS OF THY RIGHTEOUSNESS,
Are more pleasant to *Angels*
Than apples of Gold in Pictures of Silver.
O Lord, let me be in all my Solitudes,
As a { Jeweller among thy Jewels,
Perfumer among thy Odors,
Servant among thy Treasures,
Son among thy Servants,
Thine Image and thine Heir,
Among all thy Works, in all Kingdoms and Nations.
In the dead time of the Night,
In my greatest Retirements,
Let all thy Works be neer unto me;
All thy Ways, Thy Wonders,
Thy Revelations from Heaven,
Thy *MERCIES*, Thy *JUDGMENTS*,
My familiar Joys.
Let them fill me with Company when I am most alone,
Fill me with Delights,
Surround me with Beauty,
Turn my Retirements into *Songs*,
My Days into *Sabbaths*,
My Darkness into Day,
Or into a Night of Joy, as in the solemn *Assemblies*.
For enflaming my *Soul* with the Thirst of Happiness;
For shewing me its Objects, and the manner of Enjoying them;

For

For causing me to prefer Wisdom above
hidden Treasure; and to search for her a
for Gold and Silver,

I Bless and Praise thy H. Name.

The Desire satisfied, is a Tree of Life
Had I never thirsted, I should never have
valued, nor enjoy'd,

WISDOM. (Rubies

I know by experience, that she is better than
And all the things I can desire, are not to be
Compared with her;
She putteth on my head an ornament
Of Grace;
A crown of Glory she giveth to me
Prov. 4 9.
Maketh me a possessor of all thy Joys;
Bringeth me to the Store-house of thine ever-
Seateth me in Paradice, (lasting Riches;
Surrounded me with Flowers,
Yea with all the Delights in the Garden
(of God.
May Lillies compare with the Souls
(of Men!
Perfumes with Virtues? Gold with Affections?
Crowns with Ages? (ways!
Temples, Cities, Kingdoms, are in my
Coronations, Triumphs, Victories, surround
(my Feet!
No ways strewed with Lillies, Pearls, and
Diamonds can equal these.

I.

These sweeter far than Lillies are,

No

No Roſes may with theſe compare!
How theſe excel,
No Tongue can tell!
Which he that well and truly knows,
With praiſe and joy he goes.
How great and happy's he, that knows his Ways,
To be divine and heavenly Joys!
To whom each City is more brave,
Than VValls of Pearl, and Streets which (Gold doth pave:
VVhoſe open Eyes,
Behold the Skies;
VVho loves their VVealth and Beauty more,
Than Kings love golden Ore.

II.

Who ſees the heavenly antient Ways,
Of GOD the Lord, with Joy and Praiſe;
More than the Skies,
With open Eyes,
Doth prize them all: yea more than Gems
And Regal Diadems.
That more eſteemeth Mountains as they are,
Than if they Gold and Silver were:
To whom the *SUN* more pleaſure brings,
Than Crowns and Thrones, and Palaces, to Kings.
That knows his Ways,
To be the Joys,
And Way of God. Theſe things who knows,
With Joy and Praiſe he goes.

The Souls of Men, and Holy Angels, are my delights.

How

How endleſs are thy Treaſuries,
How wide thy Manſions,
How delectable my Joys!
Many millions of Miles from hence
The Sun doth ſerve me!
The Stars, many thouſand Leagues beyond
(the Sun,
The morning Stars, and Sons of God,
Abundantly beyond them all.
Nor is there any Bounds of my
Habitation.
The inеſtimable Preſence of Almighty God
Endleſly extendeth, protracting my Joys,
And, with an Eye from Infinity,
Beholdeth my Soul.
The Sun of Righteouſneſs is my perfect Joy,
Mine Underſtanding ſeeth him
In the higheſt Heavens;
In every moment I ſee Eternity,
Conceived in its Womb;
In every moment an infinity of Joys.
Thy Ways, O my God, are infinitely Deli-
From the beginning until now! (cious,
Bleſſed be thy Name, whoſe infinite { Wiſdom, Goodneſs, Power,
Are in every thing { Magnified, Perfectly exalted,
Towards all thy Creatures.
Thy Condeſcention in creating the Heavens
And the Earth,
Is wholly Wonderful!
Thy Bounty to *Adam*, To me in him,
Moſt Great and Infinite!

Bleſſed

Bleſſed be thy Name for the Employment thou gaveſt him,
More Glorious than the World;
To ſee thy Goodneſs,
Contemplate thy Glory,
Rejoyce in thy Love,
Be Raviſh'd with thy Riches,
Sing thy Praiſes, Enjoy thy Works,
Delight in thy Highneſs,
Poſſeſs thy Treaſures,
And much more Bleſſed be thy H. Name,
For Reſtoring me by the Blood of Jeſus,
To { Thy glorious Works, / Thoſe bleſſed Emploments.

It is my Joy, O Lord, to ſee the Perfection of thy Love towards us in that Eſtate.
The { Glory of thy Laws, / Bleſſedneſs of thy Works, / Highneſs of thine Image, / Beauty of the Life, that there (was to be led
In Communion with Thee.
Thoſe intended Joys are mine, O Lord,
In thee, my God, In Jeſus Chriſt,
In every Saint, In every Angel.
But the glorious Covenant, ſo graciouſly (renewed!
O the Floods, the Seas, the Oceans,
Of Honey and Butter contained in it!
So many thouſand Years ſince, my ſtanding (Treaſure.
O teach me to { Eſteem it, / Repoſite it in my Family;
As that, which by its Vallie, is made ſacred,
Infinitely

Infinitely Sacred, because infinitely Blessed.
How ought our first Fathers
To have esteemed that Covenant!
To have laid it up for their Childrens Chil-
As the choicest Treasure. (dren,
The *Magna Charta* of Heaven and Earth,
By which they held their Blessedness;
The Evidence of their Nobility;
The antient Instrument of their League
(with God;
Their pledge & claim to eternal Glory;
The sacred Mystery of all their Peace!
But they Apostatized and provoked thy Displeasure,
Sixteen hundred and fifty six Years,
Till thou did'st send a Flood that swept
(them away:
Yet did'st thou give them
The Rite of Sacrificing
The Lamb of God.
To betoken his Death,
From the beginning of the World;
Shewedst them thy Glory; And that of Im-
By *Enochs* Translation: (mortality
(Of which me also hast thou made the heir!)
In the midst of Judgments thou hadst mercy
And saved'st us both (on *Noah*,
In an *ARK* by Water.
That Ark is mine,
Thy Goodness gave it me;
By preserving my Being and Felicity in it.
It more serveth me there where it is, 4 Fold.
Than if all its Materials were now in my
In that Act did'st thou reveal thy Glory,

As

As much as by the Creation of the World it self;
Reveal thy Glory to me; and, by many such,
Dispel the fogg's of Ignorance and Atheism,
That else would have benighted,
And drowned my Soul.
The Rainbow is a Seal,
Of thy renewed Covenant,
For which, to day, I praise thy Name.
As for the wicked
They revolted back from the Life of God,
But the holy Sages brightly shined:
Whom thy Goodness prepared,
To be the Light of the World.
Melchisedec, *Noah*, *Abraham* himself,
In whom thy Good- } Me thy Servant,
ness Blessed } And all Nations.
Whom thy Goodness chiefly Blessed, by making a Blessing.
When the World would have extinguished Knowledge,
And have lost thy Covenant, } (Lot,
Thou heldest the Clew, and maintained'st my
and suffered'st not all to perish for ever,
Out of the Loins of thy beloved.
Thy Glory form'd a Kingdom for thy self,
Govern'd by Laws,
Made famous by Miracles,
Exalted by Mercy's,
Taught from Heaven.
In the Tabernacle of Witness, thou dwelledst
among them.
Thy Servant *David*, in most Solemn Assemblies, sang

Thy Praises.

Thy

Thy Glory appeared in *Solomon*'s Temple,
But more in his Wisdom;
And the Prosperity of thy People.
Thy Prophets, in their order, ministred to us
The concealed Beauty of thy Ceremonies,
Is wholly mine. (phicks,
To me they exhibit in the best of Hierogly-
JESUS CHRIST.
The Glory of their Ministery Service, and
Expectation,
For two thousand Years, is my Enjoyment.
For my sake, and for thy Promise sake,
Did thy goodness forbear,
When their Sins had provoked Thee,
To destroy them wholly.
How did thy Goodness in the time
of Distress,
Watch over them for Good!
When like a Spark in the Sea,
They were almost wholly Extinguished,
In the Babilonish Waves.
How, Lord, did'st thou Work, in that Night
of Darkness!
Making thy Glory, and the Glory of Love,
More to appear
Then was our Welfare turning upon the
Our Hope gasping for a little Life. (hinge,
Our Glory brought to the pits brink.
And beyond the possibility of human remedy,
Endangered in the Extinction of that Nation.
How then did thy Power shine!
In making *Nehemiah* the Kings Cupbearer;
Hester Queen;
Mordecai a Prince;

The

The three Children cold in the furnace;
Daniel Lord chief Preſident of 127 Provinces.
Zorobbabel and *Ezra* eſpecial favorites;
And in ſending thy people home,
Without any Ranſom,
That the influence of thy promiſe
Might ſurely deſcend;
And our Saviour ariſe, out of *Davids* Loins,
Be born at *Bethlehem*,
Crucified at *Jeruſalem*,
According to the Propheſies,
That went before concerning him.
Bleſſed Lord, I magnifie thy holy Name,
For his Incarnation; (praiſes;
For the { Joy of the Angels that ſang his
Star of his Birth;
Wiſe men's Offerings that came
from the Eaſt;
Salutation of thy handmaid *Mary*;
Raviſhing Song of the bleſſed Virgin;
Rapture and Inſpiration of *Zacharias* thy Servant;
Birth of *John* our Saviours forerunner.

O Lord,
Who would have believed, that ſuch a worm as I, ſhould have had ſuch Treaſures,
In thy celeſtial Kingdom!
In the Land of *Jury*, 3000 miles from hence
So great a Friend! ſuch a Temple!
Such a Breſt-plate! Glittering with Stones of endleſs price!

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For my ſake, and for thy Promiſe ſake,
Did thy goodneſs forbear,
When their Sins had provoked Thee,
To deſtroy them wholly.
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They were almoſt wholly Extinguiſhed,
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How, Lord, did'ſt thou Work, in that Night of Darkneſs!
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More to appear?
Then was our Welfare turning upon the hinge,
Our Hope gaſping for a little Life.
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Such Ephod! Mytre! Altar! Court! Prieſt!
and Sacrifices!
All to ſhew me my Lord and Saviour.
By the { Shining Light of nearer Ages,
Univerſal conſent of many Nations,
Moſt powerful Light of thy bleſſed Goſpel,
ſee that remoter in the Land of *Jury*,
More clearly to ſhine.
The univerſal Good which redounded to all,
Is poured upon me.
The root being beautified by all its branches,
The fountain enriched, and made famous by its ſtreams;
Their Temple, Sacrifices Oracles, Scriptures,
Ceremonies, Monuments of Antiquity
Miracles, Tranſactions, Hopes,
Have received credit, and magnificence; by ſucceſſes.
By the { Luſtre, Authority and Glory,
Conviction of Ages,
Acknowledgment of Sages,
Converſion of Philoſophers,
Of Flouriſhing Cities, Empires,
Potentates, and mighty *States*.
All which enamel the *Book* of God,
And enrich it more for mine exaltation.
The very Trees and Fruits, and Fields, and Flowers, that did ſervice unto them,
Flouriſhed for me!
And here I live,
Praiſing thy Name!
For the ſilencing of Oracles,

And

And the flight of Idolatry;
For demolishing the Temple,
When its Service ended.
For permitting the Jews { In severity to them, / In mercy to me,
To kill my Saviour.
For breaking their Covenant,
Casting them off,
Dispersing them throughly,
Punishing them with Destruction,
In revenge of the Murder of Jesus Christ.

Now if the Fall of them be the Riches of the World, and the Demolishing of them, the enriching of the Gentiles, how much more their fulness? *Rom.* 11. 12.

What shall the receiving of them be, but life from the dead? *Rom.* 11. 14.

Restore them, O Lord!
That as we have obtained Mercy
Through their unbelief.

So they by our Mercy (and our Faith prevailing) may obtain Mercy.

The death of Jesus, that universal Benefit,
Spreads from a Centre,
Through all the World,
And is wholly the Joy of all People.

The Patience of *Job* was once obscure,
Which is now the Publick Right
Of Mankind.

The Cross of Christ exceeding vile,
Yet now in my Closet, my perfect Treasure.

Pregnant Signes,
What infinite Depths may lie concealed,
In the rude appearance of the smallest Actions

A world of Joys hid in a Manger,
For me, for every one.
His Croſs, a proſpect of eternal Glory,
Sheweth, that
All things are treaſures infinitely Diffuſive;
Earthly Occurrences, celeſtial Joys.
For the Learning of the Fathers,
I glorifie Thee;
More for the Labors of the holy Apoſtles,
My crown and my joy:
Their { Perſecutions are my Glory;
Doctrine my Foundations;
Sweat my Dew;
Tears my Pearl;
Blood my Rubies.
For giving of the Holy Ghoſt
upon the day of *Pentecoſt*,
I ſupremely praiſe Thee.
O let me be filled with it!
That { I may clearly ſee the Powers of my Soul;
As a Temple of thy Preſence,
I may inherit all things;
In the Light of my Knowledge,
All *Ages* may abide;
And I in them, walking with thee,
In the *Light* of Glory.

What ſhall I render to the *Lord* for all his benefits toward me?
I will take the cup of Salvation, and call upon the Name of the *Lord*. *Pſ.* 116. 12, 13.
With reverence I will learn
The riches of our Saviour,
At the time of his Aſcention;

And

And see what a Paradise
The Glory of his Resurrection
Made the World.

Who, when he ascended up on high, led captivity captive, and gave gifts unto men. And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers *Eph.* 4. 8. and 11.

O let me see into the deeper Value of such glorious Treasures!

Nearer to our Saviour,
Greater than the Angels,
Images of God,
Labouring to death
For our sakes.
Of all the benefits
Which they did to all,
My bosom is the recipient,
I the Heir.

How beautiful upon the mountains, are the feet of them that bring the glad tidings of good things. *Rom.* 10.

O blessed be thy glorious Name,
For the Conversion of this Island
Wherein I live:
The Day-spring from on high,
That visited us;
The Light of the Gospel;
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T, thes, Universities, Colledges, liberal Maintenance of our Saviours Clergy, Christian Schools, Cathedrals and Quires, where they sing his praises.

That Pillars are erected in our Land
To his Name;
That his Cross is exalted to the top of Crowns;
Seated on high;
On more than kingly Palaces;
His Temple in our Borders;
That his Gospel is owned and fully received;
His Kingdom established by Laws
In our Land,
Which might have been { a Wilderness, / a Golgotha, / a very Tophet,
A blind corner of brutish Americans;
And I a torn desolate confessor,
Or far worse,
A Negroe like them,
In the horrid Island.
For all this I glorify thy Name;
Humbly confessing, and acknowledging
With Joy,
Thy Mercy in this to have been greater
Towards us,
Than in delivering *Israel* from the *Egyptian* Bondage:
Earnestly beseeching thee, to forgive the Ingratitude and Stupidity of thy People.
Open their Eyes; Cause every one to see,
That he is the Heir and Possessor
Of all thy Joys.

In

In their Peace and Prosperity,
Let me thy Servant inherit Peace:
And in thy Light, let me see Light.
Make them more my Treasures,
By making { Them better, / Me wiser,
Increasing both our love.
What hast thou done for me thy Servant?
In giving me { The Beauty of the World, / The Land in which I live, / The Records of all Ages, / Thy self in all for evermore.
Being done for thousands, for all, O Lord,
It is more my Joy.
I bless thy Name for the Perfection of thy Goodness, so wholly communicable to many Thousands;
So endlesly communicated from all Generations, Coasts, and Regions, to every Soul.
By enriching whom, thou magnifiest me;
Because they are My { Friends, / Temples, / Treasures;
And I am theirs,
Delighted by my love in all their happpiness.
Tho War should arise, in this will I be confident.
One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. *Ps.* 27. 3, 4.

He hath chained Ages & Kingdoms together.
Nor can they without us,
Nor we without them,
Be made perfect. *Heb.* 11. 40.
The Lord is King throughout all Generations,
Magnifying his eternal Wisdom
In making every true Christian possessor
Of his Joys:
The multitude of Possessors enrichers of Enjoyment:
Every one the end of all his Ways.
Me! even me!
Hath thy Glory exalted in all these things:
I am possessor, and they my treasures.
I am delighted abundantly, by being possessed,
That thou, O Lord, art supreme possessor;
And, every one of thine, possessor
In thy Likeness;
Pleaseth me supremely, pleaseth me wholy,
Furthereth my Joys,
Addeth to them,
Maketh them Infinite,
Yea, infinitely Infinite,
The very manner of Enjoying.
O Lord!
Let all the Greatness whereby thou advancest thy Servant,
Make me not more proud, but more humble:
More { Obedient to the King,
Diligent in my Calling,
Subservient to my Spiritual Fathers, Pastors and Teachers;
Meek to mine Inferiours,

Humble

More { Humble to all;
Compassionate on the ignorant;
Sensible of my Sins;
Lowly to the poor,
Charitable to the needy;
Loving to mine Enemies;
Tender to the erroneous,
Thirsting their return;
Industrious in serving thee,
In calling them,
In saving all.

Teach me by Wisdom to see the Excellency of all thy Doings;
And by goodness, to rejoyce in all thy mercys.
To delight in the Praises which they offer unto thee,
And in the Blessings which descend upon all thy Creatures.
O make my life here, upon Earth, beautiful, O Lord! that my Soul may be pleasing to thy Saints and Angels.
To be well pleasing to whom, is an unspeakable delight; because thy love is infinite to them.

Thanksgiving.

Thanksgivings for the Wisdom of his WORD.

THE Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God.

They are all gone aside, they are altogether become filthy, there is none that doth good, no not one. *Ps.* 14 2, 3.

They know not, neither will they understand; they walk on in darkness: All the foundations of the earth are out of course. *Ps.* 82. 5.

O Lord, thy word testifieth
What my experience seeth,
That the Sons of Men
Err in their hearts,
From thy holy Ways.
The Glory of thy Kingdom they cannot see;
The Blessedness of their Estate
None will regard;
Nor behold the Brightness of
Thine eternal Treasures;
Nor how near they are to
Thine eternal Love.
The glory of the Earth, is
Stained by Sin
Oppressed with Tares,

Spoiled

Spoiled with Briars and curſed Thorns.

But more with the corruptions { Blindneſs, Errors, False Opinions, } of ſinful Men.

Wherein according to the courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience,

They all walk
In the Luſts of the Fleſh,
In the vanity of the Mind,
Having the Underſtanding darkned,
Being alienated from the life of God,
Through the ignorance that is in them.
Eph. 4. 17. 18.

With one conſent they wander up and down,
To polluted ſtreams,
And will not refreſh their Soul,
With living Waters.
The riches of thy bounty,
Which with infinite liberality,
Thou freely giveſt,
They diſregard.
By that means turning the world into a deſart Wilderneſs,
Of Owls and Dragons,
That thirſt after happineſs,
They know not what;
Seek it they know not where;
Find it no where.
They ſeek it in Gold, not in Thee;
In Silver, In Apparel,
In Feaſts, In Houſes.

In any thing { Little, Rare, / False, Counterfeit, / Scarce, Unknown;

But in the high Estate, to which already they are by thee exalted, they find no pleasure.

The freedom of thy Love hideth it from (their Eyes.

The Truth and Commonness of thy Glori- (ous Works,

They cannot see.

The daily Continuance and presence of thy Riches maketh them despised.

The Greatness of thy Wealth not under- (stood

Thou preventest us,

With the pure Blessings of thy Goodness,

Their { Endlesness, Excellency, / Abundance, Service, / Variety, Necessity,

Compasseth us about:

Yet Blindeth our Eyes.

They Grope in Darkness; (Death;

Wander in the valley of the shadow of

Are estranged from thy Treasures;

Err from Thee;

Hope for any End of their vain Endeavours;

Never attain any Rest in their feigned Riches;

Escape imaginary Wants,

But still increase Conceited Po- (verties.

O Lord they have drown'd not only themselves, but the world also,

In Destruction and Perdition.

Covered it with Snares,

With

With Chains of Darkneſs,
Woes and Miſeries,
By their falſe Opinions;
Falſe Opinions concerning Happineſs,
Till thy Word came and ſhined among us;
That plainly ſheweth
The Glory of the Father,
Bringing us back
To the true Treaſures;
Cauſeth us to ſee
That we are already exalted,
And that it is not by ſeeking what we want,
But by enjoying what we have,
That we are truly Bleſſed.
Thy Word alone
Extricateth our Souls from all their Snares.
Our Wants are none,
Thou haſt wrought all things already for us.
Were a Sun that ſhineth
Now to be created;
Millions of Gold would be thought
Too little.
His Beams more Neceſſary,
Than the approach of Angels,
Are now Deſpiſed,
Being, by reaſon of their preſence, not underſtood.
They animate our Blood,
Beautifie the World,
Give light to the Day,
Warmth and Spirits.
Without them no Morning Flowers, Waters, Springs could be,
But all the World a Cave of Darkneſs, Death and Miſery.

which

Which an Angels presence cannot mend.
Thy Laws, thy Works, thy Ways,
Thy Revelation from Heaven,
The Excellencies of our Soul,
The Endowment of our Body,
Thy Tender Love,
Thy Truth and Faithfulness,
These are the Riches
Thou hast prepared for the Poor.
For Creatures cut out of Dust and nothing,
To these thy Word reduced us again.
That shining Light
Infinitely more precious and Heavenly
than the SUN,
That Holy Fountain
Of Living Waters
Refresheth the Soul
Even of thy Holy Angels.
It self is a Treasure worth innumerable
Millions of Gold and Silver.
A Book which thou hast sent
To me from Heaven,
To { Detect the vanities of this wicked World,
Guide my feet into the way of peace,
Shew me the Treasures of eternal Happiness.
To Elevate my thoughts, Purifie my heart,
Enlighten my eyes, Refine my Soul,
Direct my Desires, Quicken my Affections,
Set my Mind in frame, Restore me to thine Image,
Call me again to Communion with Thee,
In all thy Goods and Treasures.
O Lord thou hast magnified thy Word above
all

all thy Name. (Things.
It sheweth me the Greatest and Highest
Bringeth my Soul out of Prison, (Glory,
Leadeth me in the Paths of Blessedness and
Teacheth me to ponder upon the Works
of thy *Hands*, (Night
And to Meditate upon thy Laws Day and
To speak of the might of thy terrible Acts,
To talk of thy Doings.

O my God every Day will I bless Thee and I will praise thy Name for ever and ever, *Ps.* 141. 2.

All thy Works shall praise thee, O *Lord*, and thy Saints shall Bless the, *Ps.* 145. 10.

I will sing of Judgment and Mercy, to thee, O *Lord*, will I sing,
And talk of all thy wondrous Works, *Ps.* 145. 2.

The Sons of Men hast thou given Me,
The Heavens and the Earth and all that
is therein.
Thy manifold Wonders, Ancient Miracles,
Laws, Promises, H. Oracles. and Blessed
(Revelations,
In thine Image to be enjoyed,
Thy self, and All Things.
The best of Treasures,
In the best of manners.
I Acknowledg thy Gift,
Thy Heavenly Gift.
And I adore the Wisdom and Glory of the
Way whereby thou giveſt me the H. Bible,
To deliver me from the darkness of the dis-
ordered VVorld,

I needed O Lord a Book from Heaven,
I longed to receive it,
And panted after it with my Expectation.
VVhich above my Hopes,
VVas already sent,
Before I was born.

A Book incloſing the beſt of Tidings, the wiſeſt Counſels, the neweſt Revelations, Heavenly Diſcoveries, the profoundeſt Depths, the higheſt Wonders, the rareſt Miracles, the moſt glorious Examples, the treaſures of Wiſdom, the richeſt Promiſes, the joys of God, Divine Affections, the greateſt Encouragements, Halelujahs, Raptures; Shewing us, How

Man is Magnified,
In Covenant with God,
Lord of his Works,
His Son and Friend,
Miniſtred to by Angels,
Admired by Cherubims,
Made for Heaven,
Called into the Glory of Almighty God,
Ordained for his Throne,
Redeemed by his Son,
Shal riſe from the Dead,
Be made Immortal,
Overcome the World,
Be more than a Conqueror,
Inherit all things.

O *Jeruſalem, Jeruſalem!* Hadſt thou known at leaſt in this thy Day, the things that concern thy Peace! But now they are hidden from thine Eyes.

Had

Had you seen, Oh! ye Sons of Men, the High Estate of your ample Glory; how would you have been ravished?

Ye that are Crowned with Loving Kindness, and Tender Mercies.

Beloved of God more than Himself.

(Doth he not love his Son as Himself?)

Tendered as his Eye,

Exalted above Angels,

In all things magnified by his Eternal Love, as much as wisdom, Goodness, Power infinite could atcheive, (alted

By all his Counsels, Laws and Works ex-

As in the Death of Jesus Christ.

O my God I give thee Praise,

For giving me the Bible in such a manner.

In no doubtful narrow private Way

Hast thou sent it to me,

But in a way Sublime, Most High,

Rich, Heavenly,

In a way most Large, Profound, Glorious, Solemn, Wonderful.

In all Ages hast thou been preparing it

By all kind of Miracles Sealed it,

By the Ministry of Patriarchs and Prophets

By Apostles Publishing it, (Crowning it,

By Tongues Adorning it,

By Prophecie fulnilled, and yet to be fulfilled (an Evidence greater than all that can else be imagined) Confirming it,

By Successes exalting it,

By the humble Submission, Distance, Acknowledgment, Reverence

Of Kingdoms, Fathers, Sages, crowned

ed Emperours in the Lands and Ages,
Making it Eminent:
By the Materials in it ſupremely Enriching it.
O my God
Hadſt thou ſent it to me by the Miniſtry of Angels it had not been capable of the Glory that now is in it.
Nor had the manner of thy giving it
Been ſo Celeſtial, Divine and clear.
Hadſt thou ſent it to me alone,
It had been infinitely leſs,
Leſs { Obliging, / Effectual.
Had all the Counſel of the *H.* Cherubims
Conſpired together,
To have written a Book, (phims,
Had they taken Pens from the wings of Sera-
Had they drawn the Characters in Gold and (Pearl,
Nor { For Beauty more excellent, / For manner more Gorgeous, / For Materials more Rich, / For any thing more *Heavenly*, Divine, Bleſſed,
Could they have ſent it to us.
To me O Lord, to me it cometh!
Mine haſt thou made, that Glorious Treaſure:
An infinitie of Worth,
A World of Delight is included in it:
An alſufficient Ocean ſwims in its Womb,
For all Occaſions;
An endleſs Mine of Profitable Variety,
Times Elixar.
The Quinteſſence of Ages,
Wiſdoms

Wisdoms Treasury,
The Magazine of *History*,
The Incense, Light and Leaven
Of this Earthly World.
A Collection of Experiences,
Fraught with Counsels,
Embassies of Angels,
Judgments, Mercies,
Commandments, Denunciations,
Threatnings, Promises,
Affections, Mirrours,
For all Estates,

Prosperity,	Adversity,
Sickness,	*Health*,
Life,	Death,
Liberty,	Bondage,
Peace,	War,
Riches,	Poverty,
Subjection	Dominion
Captivity,	Victorie,
Virginity,	Marriage,
Youth,	Old Age,
Priesthood,	Laity,
City,	Country,
Innocency,	Misery,
Grace,	Glory,

Affording Presidents, for all these upon all occasions.

Advice { Encouragement, / Caution, } Blessing.

O my God what endless *Streams* of Living Waters flow down from so little and small a Fountain,

To revive the Barrenness,

Of

Of this Languishing VVorld!
Here I behold the fate of Kingdoms:
Their Destinies, Sores, Remedies and Cures
Consolations for the Poor and Broken-hearted
Instructions for Families,
Documents for the VVorld,
Terrors to the Evil,
Encouragements and Delights for the Good and Blessed,
The Creation of Heaven and Earth,
Adam's Paradise,
The Fall of Man,
The Drowning of the VVorld,
The Genealogie of Nations,
The confusion of Languages,
The computation of Ages,
Abraham made the Friend of God,
And Blessing to Mankind,
Joseph's Chastity, and Charity,
Moses's Miracles,
The Ceremonial Law,
That curious Gospel
In ancient Hieroglyphicks,
Israel's Victories, Settlement, Judges,
Samuel's Government,
David's Melody,
Solomon's Temple, Proverbs, VVisdom, Riches, Peace and Kingdom;
All abundantly flowing to my Bosom.
Elijah's Zeal, *Manasseh*'s Penitence,
Zedekiah's Bondage,
Israels Dispersion,
Judahs Captivity,
God's Long suffering,

Mer-

Merciful Reſtitution,
Our Saviours Birth,
Its glorious Circumſtances.
His Life, Tranſiguration, Paſſion, Parables,
Reſurrection, Aſcenrion into Heaven.
Our Kingdom and Prieſthood
Purchaſed by him,
Made conformable to his Example,
The Epiſtles of the Apoſtles,
Thoſe Letters of Love and Eternal VViſdom,
The appearance of Glory and Heaven opened in the Revelation,
All theſe hath my God given me with ten thouſand times greater Profit and Advantage than if he had given them to me alone.
Multitudes of Publiſhers,
Nations of Admirers,
Ages of Adorers,
Increaſe my Joys.
Had they come to me in a { Hidden, Private, Narrow, } VVay
I might fear ſome Dream,
Or worſe Illuſion.
The Amplitude of God in all his Magnificence had been too much ſtraitened.
Concealed, Taken away,
To me denied,
Indeed aboliſhed.
But now I ſee him in all Kingdoms Glorifying his Name, ſhewing his Goodneſs to many Thouſands,
Making { Me, Every one beſide

The Heir of it all.
I know him to be God,
By the greatneſs of his Love,
The univerſality of his Care,
The bright continuance of his Eternal Wiſ-(dom,
And ſee his Oracles exalted on the Desks
In many Temples,
Countenanced by Kings,
Ratified by Parliaments,
Joyfully Sounded from many thouſand Pulpits.
Had an Angel brought me this Glorious Book,
Being not prepared the other way,
O how poor deſolate and miſerable
The World had been!
No { Revelations in other Ages, / Miracles, / Miniſtry of Patriarchs, Prophets and Apo-(ſtles, / Acclamations of joyful People, / Delights of God in other Kingdoms,
Yea, no Companions ſhould I have then enjoyed but in a Wilderneſs of Infidels, ſurrounded with Rebels, through all Perſecutions, in a Night of Darkneſs, Dearth of Holineſs, World of Vices, Reproaches, Enemies, muſt I have Entered into Glory.
Bleſſed therefore be the Lord my God
For the fulneſs of his Love.
I rejoyce in the manner of thy Revelation.
It ſhews the Depth and Infinity of thy Nature.
The coming of Cherubims had been but a (Toy,
A Feather in compariſon;
By the Miniſtry of thouſands

Hath

Hath it been Confirmed in all Kingdoms
Enlarged, Crowned, Rooted,
Beautified.
And for these Causes by thy Servant *Peter* is so
preferred,

For we have not followed cunningly devised Fables, when we made known unto you the Coming and Power of our Lord Jesus Christ, but were Eye Witnesses of his Majesty. For he received from God the Father Honour and Glory, when there came such a voice to him from the Excellent GLORY. *This is my beloved Son in whom I am well pleased.* And this voice which came from Heaven we heard when we were with him in the Holy Mount.

We have also a more sure VVord of Prophesie, whereunto ye do well that ye take heed as unto a Light which shineth in a dark place, until the Day dawn, and the Day star arise in your hearts, 2 *Pet.* 1. 16, &c.

A more sure VVord of Prophesie,
VVritten in the Volume of the Book,
Preferred above the voice that came from the Excellent Glory, at the Transfiguration of Christ upon Mount *Tabor*.

For these Causes doth our Saviour prefer *Moses* and the Prophets above the Testimony of our rising from the Dead.

Yea, (which is VVonderful) above the Power of his own VVords.

And when the H. Ghost was given, and spake in the Apostles:

Notwithstanding all the Miracles he gave them to atcheive.

He

He submitted to the Tryals of the H. Scriptures.

Teach me O Lord to Magnify with Joy,
VVhat thou hast magnified.
Open thou mine Eyes that I may see the great things
In that Map of Heaven.
Let it be a Clew,
A Gale of Air,
A Golden Chain,
Coming from thy Throne,
Raising me to Glory.

By them am I taught how here upon Earth to walk with God; which is the Great Mystery, the Master point of skill in thine Eternal Kingdom.

Turn over one leaf to fine page 119 Apendix.

Appendix to the former Thanksgiving.

AND now O Lord,
How infinite indeed is every Sin!
How infinite thy Love!
How high the Glory and Bleſſedneſs of Heaven?
How dreadful the Fall of every Sinner!
How bottomleſs and infinite,
The Abyſs of Miſery;
How endleſs and unſearchable,
The Sphere of Mercy! (Friend,
O my God, ſince thou haſt made me to be thy
Having made me thy Son in capacity,
That I might make my ſelf ſo in Act;
By rightly uſing the power which thou giveſt me,
Without which it is impoſſible but that thou ſhouldeſt be diſpleaſed with thy Work;
Since the only Duty thou enjoyneſt me,
Is to live in thy Image;
And to be like thee,
To all thy Creatures,
To delight in thy Goodneſs.
And to enjoy thee in *all* thy Works:
Since thou leaveſt me to my *ſelf*, only for my Happineſs and perfect Glory,
And art willing to ſave me,
In the beſt of all poſſible manners:
And *nothing leſs than the beſt*,
Can agree with thy Nature:
I acknowledge that if I fail in ſo fair a Covenant, and refuſe to pleaſe thee in ſuch a Duty:

The natural result of it, is
That I should be tormented for ever.

I beseech thee to forgive me what is past; according to the infinite greatness of thy tender Mercies,

To remember that I am a sinner, prone to evil: And to give me thy Grace,
With all holy care, watchfulness and Diligence,
To do that glorious work (without intermission)

Whereby
Thy happiness is enjoyed,
Thy Spirit delighted,
My Soul saved,
Crowned in thy Kingdom,
Advanced in thy Bosom.

Thanksgivings for God's Attributes.

Sing unto the Lord a new Song, and his praise from the ends of the Earth; ye that go down into the Sea, and all that is therein: Ye Isles and the inhabitants of the Earth.

Let the Wilderness and the Cities lift up their voice, the Villages that *Kedar* doth inhabit: Let the inhabitants of the Rock sing; let them shout from the top of the Mountains:

Let them give Glory to the Lord, and declare his praise in the Islands, *Isa.* 42. 10, 11 12.

For he hath made my Soul
In the Image of himself,

Turn back 2 leaves to find page 121

An

An understanding eye,
That like an open day,
Shall at once be present in all places.
Though because he is invisible,
By bodily eyes he cannot be seen,
Yet hath he manifested himself,
His Essence, Wisdom, Goodness, Power,
In all places of his Dominion,
To the Understanding,
In the Fabrick of my Body, Nature of my Soul, Glory of the World, Blessedness of his Laws, soveraign Providence, Miracles and Wonders.

O Lord I am satisfied with the fruit of thy Lips, with the works of thy Hands.

And now I ascend to thine Eternal Glory,
To see the Treasure of thy Divine Essence,
Which thou hast hidden for us.

Since the beginning of the World men have not heard, nor perceived by the Ear; neithe hath the Eye seen, O God besides, thee, what he hath prepared for him that waiteth for him.

The Fountain it self is sweeter than the Streams.

O Lord my God thou art very great, thou art cloathed with Majesty,

Who covereſt thy self with Light as with a Garment, who stretcheſt out the Heavens like a Curtain, *Ps.* 104 1, 2.

That Greatness, Majesty, Light and Glory hast thou made to be the enjoyment of every Soul.

Thy Soveraignity and Dominion is the glo-

ry of my Soul: Thou haſt made them mine by pleaſing me perfectly, and advancing me in them.

O the beauty of thine infinite Kingdom! It is impoſſible thou ſhouldſt ever be without the eternity of infinite Wiſdom.

The fathomleſs Treaſury of unlimited Goodneſs, ſhineth here more than the Sun in the very Heavens,

The Zenith and Nadir, and the Poles of Power in all their Altitudes.

That infinite Wiſdom, Goodneſs, Power are wholly mine, in all their activities, atchievements, Glories.

Made ſo by the infinite workings of infinite Wiſdom, Goodneſs and Power.

In every Soul ſupreme in thy Kingdom, Crowning mine.

O my God who could have made every Soul among innumerable millions, The end of all things!

Every one King of all thy Kingdom!

Can every one be higher than all the reſt:

One mans exaltation here upon Earth is the depreſſion of another: But in thy Kingdom every ones advancement the exaltation of all.

Every one higheſt. Yea more than this, Infinitely more than we can ask or think.

More than Supreme! More than Soveraign! More than Sole! More than the end of all things, haſt thou made every Perſon living in thy Kingdom.

My Soul is raviſhed, with the elevation of thy Joys! Sing

(Turn over 2 leaves to find page 123

Sing, O ye Heavens, for the Lord hath done it; shout ye lower parts of the Earth; break forth into Singing O Mountains, O Forest, and every Tree therein, *Isa.* 44. 23.

For the Lord is wonderful in the midst of his Saints.

It is strength to my Navil, and marrow to my Bones, to consider the perfection of thy Doings.

H. H. H. Lord God of Hosts! *Heaven* and Earth are full of the majesty of thy Glory.

All the supremest and greatest *Heights* are easy to thee; easy to be seen through, easy to bee understood.

Impossibles, Impossibles, overcome and attained, transport and amaze us, with delight and wonder.

Every one supreme! Every one sole! every one *Soveraign*! If that be impossible, what is it, O Lord, to be more than so.

All the beauty of Holiness in thy Kingdom, is the Sphear of my delight and pleasure for ever.

To see thee magnified by all thine *Hosts*, who art the Fountain and Author of all their Glory; is my perfect melody, joy and glory.

Thou hast made them mine, by making them to please me, to please me voluntarily and freely in their actions, by praising thee.

Thine infinity, thine eternity, the exquisite perfection of thine Omnipresence, are all mine in all their operations.

Because thou lovest me, thou givest me thy self; Thine

Turn back 2 leaves to find page 122

Thine eternity by creating me ; for had that not been, I that was nothing, should have had no beginning;

Thine Omnipresence in upholding me : For without thee, I should return into nothing;

Thine infinity by enlarging me: enabling me to consider the infinite spaces beyond the Heavens ; where thy Divine Majesty more especially dwells.

But in giving me to see the Original of my being, to understand my foundation, and discern that by which I am enlarged,

Thou hast given me thine Eternity, Infinity and Omnipresence in another manner;

As the object of mine eye, Themes of my Praise, Causes of my Joy, Subjects of Complacency, Grounds Yea Crowns of Glory.

Being infinitely present in every place, thou makest me perceptive, and I see thy Glory

Being infinitely present in every place, thou art exquisitely so, and wholly there.

O Lord, I admire the perfection of thy Presence, the incomprehensible excellency of thine Omnipresence, wholly every where.

I admire the effects, and Glory of its attainments: For by it alone art thou infinitely communicative.

Thy Wisdom it is, thy Goodness it is, and and thine Almighty Power : it is one, O Lord, with all thine Attributes !

Thine infinity resideth in every Centre, therefore in my Soul ; which were it not there, I could not behold. Thine

Turn back 2 leaves to find page 120

Thine eternity and infinity are both the ſame, both are preſent in every moment; therefore in me;

All the conceivable parts both of thine Infinity and Eternity, being equally near to mine Underſtanding;

Together with the infinite ſpaces beyond the Heavens, becauſe thine Omnipreſence is wholly every where.

O the incredible things it attaineth!

Thou Light of *Jeruſalem!* As thou makeſt the Hemiſphere to be wholly in its image, wholly preſent in every point,

By the rays of light that from all parts of the Heaven cloſe in one, every where in one, as if no where beſides,

By which thou makeſt the World communicable to millions of Eyes,

Such is the Glory of thy exquiſite Preſence, that it is at once wholly in millions of perſons.

Wholly in them all, like the Sun in a Mirrour, in a thouſand thouſand Mirrours, that maketh by its Beams the Heavens alſo to be preſent there,

And me, like a Mirrour, the entire poſſeſſor of all thy Glories

Moſt really, O Lord are they all within me, becauſe thou art really dwelling there.

Even thou my SUN, who with all thy Kingdom are dwelling there.

Thou in me, and they in thee, for evermore.

How infinitely high! how glorious! how bleſſed! how divine haſt thou made me!

O teach me the dignity, the depth, the mistery, the infinite excellency of that operation.

So wholly lovely is thine eternal Nature, it is impossible to perceive, and not to love it.

In making me to love and desire to be pleased, Thy Wisdom and Power are wholly Wonderful.

How we see or feel thy presence we cannot tell: but how by it we shall inherit all things is easy to understand.

But O the wonder of Delight and Glory! 'Tis I, O Lord, was an object of thy Love from everlasting. Thou intimately knewest me, and wast acquainted with me from all eternity.

Thy Bosom is the Temple, thy Love the Glory, thy Knowledge, the best Light; wherein I can see and enjoy my self.

In my self I am finite, but the infinity of thy Glory maketh every thing infinite upon which thou lookest.

From everlasting to everlasting thou art God.

Thou art our dwelling place in all Generations.

And all this hast thou done, O Lord, for every Soul, for every Angel.

That they might all like thee, be meet for my love, and delightful to me.

Thou O, my God, art so great and infinite a mystery, that Eternity alone, is a sufficient light wherein to see thee.

What, Lord, could I require of thee, more than this, to give me thy self!

Thou

Turn over 1 leaf to find Page 127

Thou giveſt thy ſelf, by employing all thy wiſdom, all thy Goodneſs, all thy Power, in producing the beſt of all poſſible Delights, for the ſatisfaction, and exaltration of every Soul;

And in giving thy ſelf in the beſt of manners;

Without which thy love had not been infinite, nor yet thy ſelf, nor I ſupreme, nor thou been given.

Thou giveſt thy ſelf by living the beſt of all poſſible lives: Which is by doing the beſt of all poſſible things.

Without which the perfection of pleaſure would never be attained.

From all Eternity thou didſt ever live the beſt of lives, without end or beginning.

Nor didſt thou approach to it, nor canſt thou remove from it.

In all operations therefore at once, art thou ever infinite. To whom nothing can be added, out of whom nothing can be taken; from everlaſting to everlaſting, including all things.

In whom we live, and move, and have our Being. By whom we ſee from everlaſting to everlaſting, in power here, actually in Heaven;

Becauſe all thine Eternity after a manner incomprehenſible, dwelleth within.

Thine Almighty power employes it ſelf in cauſing me to ſee thine infinite Eternity.

Beyond that no poſſibility of exaltration can be conceived: So one would think!

But infinite Infinity hath no limitation. Thine infinite Eternity shall I wholly enjoy, Being infinitely, more exalted,

As the object of my delight, but more as the enlargement of all my Glory, more as the eye that delighteth in me : More it is thine, than mine O Lord.

Yea more, In Men and Angels.

The fruition of thy self being infinite in me, but multiplyed infinitely in all thy Creatures.

In all thy Saints, in all thy Sons, shall I see thine Eternity wholly enjoyed, thine omnipresence wholly in every Bosom.

To these, O Lord, thy love is infinite: impatient of delay. It could never endure to be distant from them, not a moment could stand between thee and them; so raging is the thirst of thine Eternal Love.

Immediately present from everlasting with them, yea, to those, O Lord, that are yet unborn,

In thee for ever, as Ages in Eternity, in thee for ever all Kingdoms were, in thee they are for evermore.

O thou who art a comsuming fire! Whose love is compared to everlasting Burnings; the delight which thou takest in our happiness was always satisfied;

The last of thy ends, from everlasting attained; the first of thy thoughts immediately present, with all Eternity.

What infinite Mysteries are these, O Lord! The vehemence of thy love is the almightiness of thy power : The delight which thou takest

in communicating thy self is thine infinite goodneſs; Love is thy bleſſedneſs.

The nature of theſe as well as of Eternity, ſhews that once all things are with thee.

Before they ariſe thou art preſent; For all live under thee, in whom there is no variableneſs, nor ſhadow of changing.

O the wonderful excellency of thine eternal Nature! It is as a Sphere, O Lord, into which we were born,; whoſe Centre is every where, circumference no where.

O the burning of thine Eternal Zeal! the ſounding of thy Bowels!

From the utmoſt bounds of the everlaſting Hills thou ſurroundeſt us and filleſt us on every ſide.

Who then can forbear to be raviſhed with love, to ſee thee ſo infinite in goodneſs!

And they, O my God, being, ſo delicious, how can I chuſe but love them as my ſelf!

My Jewels, my Treaſures, my ſecond ſelves, my ſhining Lights, my Crowns, my Temples, my Lovers, my Friends!

Thy Sons, O Lord, thine Images!

Thy Bride, beautified each one with thy Glory!

But to ſee their perſons being infinite Joy,

What is it, O Lord, to be a Peer among them; embraced familiarily, freely honoured, feaſted at their Table, magnified by their love!

All this enflaming my love to thee, making me to love thee ten thouſand times more than I can poſſibly love my ſelf: Who art infinitely

finitely near, wholly to be embraced.

How much glory will it be to me, to see thee, who infinitely loveſt them, infinitely raviſhed with all their glory,

From everlaſting enjoying all thy ſatisfaction, continuing to everlaſting in all thy deſires?

Thou loveſt them each more than themſelves; and art more than themſelves delighted with their Glory.

Shall I not then love thee more than my ſelf?

As much as my ſelf becauſe thou haſt given me my ſelf;

Infinitely more for giving me all things: The benefits I receive being the fuel of my love?

And what is the event or ſucceſs of doing it?

Even as Fathers are exalted in their Childrens Honour, Friends delighted in the Proſperity of their Friends, and Brides more pleaſed in their Husbands perſons:

As Mothers are more tender in feeling the Calamities or Joys of their Children,

By vertue of the love which they bear unto them:

So ſhall I be delighted in all thy Glory,

And be ſo much pleaſed, as if thou were only glorified for my ſake.

And all thy Sons that glorify thee, ſhall be my Treaſures.

O give me grace here upon Earth to glorify thee!

To be tender of thine Honour, and to delight in thy Praiſes.

Since at all this expence thou magnifieſt thy Friend, and makeſt me ſo:

O let me not debaſe my ſelf as low as Hell: by ſtooping down to Earthly principles; but live like thee an underſtanding life; and faithfully accompliſh the work of Love.

O let the perfection of thine Eſſence always raviſh me.

Who could'ſt never need, becauſe never be without all thy Joys.

Let thy loving kindneſs continually be before mine eyes.

With joy let me ſuffer the reproaches of thine enemies in defence of thy Glory.

Let it be delicious to me to die in thy ſervice, (ven.

My Joy that thou Reigneſt bleſſed in Hea·

No life pleaſes me but the ſimilitude of God.

No Riches but thine, O Lord.

(All are thine rightly underſtood.)

Let nothing ſatisfy me but all Eternity,

And all within it.

Since men upon earth live in darkneſs; and are infinitely beneath thy glorious ways,

Let me never be ſubject to their vain opinions, but ever mindful of thee my God.

To walk in thy ways is to contemplate their Glory, to imitate their Goodneſs, to be ſenſible of their Excellency.

A Thankſgiving and Prayer for the NATION.

REmember me, O Lord, with the favour that thou beareſt to thy people; O viſit me with thy Salvation.

That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy Nation, that I may glory with thine Inheritance.

O Lord my God, thou haſt compaſſed me with Mercies on every ſide.

The Fields and Valleys,
Being truly ſeen, are ineſtimable treaſures;
The beauty of the Skies, a magnificent joy;
To him that was nothing,
Created but yeſterday,
Taken from the Duſt,
To Day,
Half an hour ſince,
This very moment.
Rivers, Springs, Trees, Meadows,
Even dry Land it ſelf,
Clouds, Air, Light and Rain,
The Sun and Stars,
Are wonderful works,
Filling me with cheerfulneſs,
Made to ſerve us.
I praiſe the, O Lord, for the delights of *Eden*.
Such are theſe!
Amorg which, were I alone like *Adam*;
Being wife I could not be deſolate.

But

But thou hast compassed me
With innumerable Treasures,
Pleasant for variety,
Of infinite value,
Surmounting the created World 10000. fold.
The World is a Case,
Containing Jewels,
A silent Stage,
A Theatre for Actions,
Made for innumerable ends.
In all which thy fatherly wisdom hath shewn it self.
But, O my God, empty Cases,
Cabinets spoiled are dum shews.
The *Jewels*, O Lord, and *Scenes* and *Actions*;
These are the Treasures which most we prize,
The delights we esteem,
The Crown of Pleasure,
For the sake of which Cabinets were made,
Theatres erected,
Cases valued.
O Lord spare thy people;
Spare thy people, O my God!
Those Jewels in thy Cabinet, those Persons on thy Stage, that fill the World with wonderful Actions.
Make me a { *Moses*, *Nehemiah*, *Ezra*, *David* } to thee & them.
Did mine interest speak,
Could my heart understand it,
Did I see the value of all my joys,
Rivers of Tears running down mine eyes day and night, would not suffice for the slain of my People.

O

O be not wrath very ſore!
Let mine intereſt enflame me,
But thy goodneſs more.
Let Wiſdom ſpeak that reſpecteth me;
But Love cry out with groans unutterable;
For thy Mercy and Long ſuffering,
Unto this my people.
O Lord mine will be the loſs,
I the ſufferer;
My Bowels torn by thoſe Wars,
My Boſom the Stage of thoſe Calamities.
What ever love therefore thou beareſt to thy Servant, whom thou haſt made a little lower than the Angels,
And Crowned with Glory and Honour;
For thy Servants ſake, be thou gracious to thy people.
Viſit me with the favour which thou beareſt unto them:
Shew it, O Lord, in their preſervation.
We have ſinned with our Fathers, we have committed iniquity, we have done wickedly.
We underſtood not thy wonders,
Nor remembered the multitude of thy tender Mercies:
But provoked our God continually,
Both at Land and Sea.
Nevertheleſs he ſaved us for his own Name ſake, that he might make his mighty power to be known.
That we might ſee the Glory of his loving kindneſs;
And that the goodneſs of God might lead us to repentance. But

Turn over and look to find page 135.

But we have been all day long a ſtiff necked and rebellious people.

When thy hand is lifted up they will not ſee:

In the Land of uprightneſs we deal unjuſtly, and will not behold the Majeſty of the Lord.

We are infinitely feared,
Waxed fat and unſenſible.

And what ſhall we do in the end of it

The Ox knoweth his Owner, and the Aſs his Maſters Crib, but *Iſrael* is a brutiſh People that will not conſider.

My God hath nouriſhed and brought up Children that have rebelled againſt him.

Ah! Sinful Nation: a people laden with Iniquity, a ſeed of evil doers, Children that are corrupters.

They have forſaken the Lord, they have provoked the Holy One of *Iſrael* to anger, they are gone away backward.

Why ſhould ye be ſtricken any more? Ye will revolt more and more.

O my God! (I ſee it plainly)
Neither Mercies will melt us,
Nor Judgment affright us:
Nothing ſoften, nothing aſtoniſh us,
Nothing cauſe us to turn unto thee.
Thy Mercies we value not:
Under thy judgments are grown inſenſate.

Nothing leſs than the infinite multitude of thy tender mercies, are able to bear with us any longer.

O my Bowels are yet lockt up!

Cannot ye be ſenſible of their Incorrigibleneſs?

Do

Do what thou wilt in Judgment or Mercy. We are Desperately bent to grow worse in Wickedness!

O Lord, I confess the worst that can be spoken of us.

The worst that can be done have we atchieved.

Thy long suffering, O God, I importunately crave, unto this people: *Of absolute Grace.*

O thou in whose hands are the hearts of Kings, to turn them as the Rivers of Water,

Rule the heart of thy chosen Servant, our Royal Sovereign, incline his Will to walk in thy way, and make him thankful for evermore.

That in his prosperity we may walk in peace,

Convert him wholly unto thee, O Lord!

Raise up *Zerubbabels* and *Joshuahs*,
Magistrates and Priests,
Careful Parents,
Of tender Bowels and contrite hearts:

That may endeavour the reformation of my peculiar people.

Leave a remnant always among us:

And for our Childrens sake that shall be born,
Throughout all Generations.

That these future Off-springs,
Of peculiar Treasures,
Whom thou infinitely esteemest,
May augment thy Kingdom.

O Lord if thou spare my life,

And give it me for a prey wherever I go;

Yet

Turn back 2 leaves to find page 137.

Yet I shall be the sufferer in my peoples ruin.

Shall Nettles grow up in our pleasant Palaces,

Brambles in our Treasuries,

Owls and Satyrs dwell in our Temples,

Briars and Thorns in the rubbish of our Stones!

O my Lord, let me rather be blotted out of the Book of the living, than be so bereaved,

Robbed of my Children,

Spoiled of my Glory.

Let them not lay waste the heritage of the Lord:

Nor break down our Temples with Axes and Hammers.

Tread not underfoot thy mighty men,

In the midst of me,

Crush not my young men.

Carry not my Virgins away Captive O Lord.

They respect not the persons of Priests or Elders.

Let not the breath of our Nostrils be taken in their pits;

Nor our Princes suffer the reproach of Servants. Nor our Fathers be abused; nor our Bodies lie as Dung upon the Ground; nor our Wives be ravished; nor our Children slain in the top of every Street.

What are all the Temples in the Land,

Though they should remain;

What the Cities Walls and Towers,

But silent Monuments of greater Woe.

If no man is inhabitant,
Or dwelling in them?
Nests of Snakes, Owls and Dragons,
But no habitations of Joy and Melody.
A Salvage Indian among Rocks and Mountains,
Would be as happy as I in those possessions.
In the days of her affliction, all the pleasant things that my people had of old, would come into mind;
Increase my Melancholy,
And shew me the filth of her skirts in those.
What would their Scarlets, Ermines, Purple, Gold and Pearl profit me in the day when they lie about me like idle ruins!
Though all that is in the Land were left,
My people gone,
The Joy and Life,
The Marrow, Glory and Crown,
The Lustre, Beauty and Delight,
Of all my delectable things is spoiled!
Forgive, O Lord, the ingrateful temper of my sinful people.
Heal O God the reprobate sence,
Wherewith we are perverted.
Open our eyes, that we may see thy Treasures,
Admire while we have them,
Rejoyce in thy people,
Those Celestial Jewels,
The riches of thy bounty, which thy love hath given us,
Clue
Nothing but the exceeding transcendent va-
Of thy wonderful Gifts, hideth from us.
Thy love is lost in its own splendor,
Hid in its greatness,
Drowned

Turn over 2 leaves to find page 139

Drowned in that Glory
Of thine excellent Treasures.
The reality of thy Bounty blindeth us,
The freedom of thy love hideth thy Bounty,
The possession of thy Wealth maketh us poor.
But reprobate is the blindness whereby we contemn the Gifts of God because they are common.
Shall nothing make us sensible of thy love,
But the absence of it!
Nothing teach us to prize thy Mercies,
But their removal from us!
O Lord the Children of my people, are thy peculiar Treasures:
Make them mine, O God, even while I have them!
My lovely companions, like *Eve* in *Eden*!
So much my Treasure, that all other wealth is without them,
But Dross and Poverty.
Do they not adorn and beautifie the World;
And gratify my Soul which hateth solitude!
Thou, Lord, hast made thy Servant a sociable Creature; for which I praise thy name.
A lover of company; a delighter in equals;
Repleniſh the inclination, which thy self hath implanted.
And give me Eyes
To see the beauty of that life and comfort,
Wherewith those by their actions
Inspire the Nations.
Their Markets, Tillage, Courts of Judicature, Marriages, Feasts and Assemblies
Navys

Navies, Armies, Prieſts and Sabbaths, Trades and Buſineſs, the voice of the Bride-groom, Muſical Inſtruments, the light of Candles, and the grinding of Mills,

Are comfortable, O Lord, let them not ceaſe.

The Riches of the Land, are all the materials of my Felicity, in their hands.

They are my Factors, Subſtitutes and Stewards;

Second ſelves, who by Trade and Buſineſs, animate my Wealth,

Which elſe would be dead and ruſt in my hands:

But when I conſider O Lord, how they come into thy Temples, fill thy Courts, and ſing thy Praiſes,

O how wonderful they then appear!

What Stars,
Enflaming Suns,
Enlarging Seas
Of Divine Affection,
Confirming Paterns,
Infuſing Influences,
Do I ſee in them!

Who are the ſhining Light
Of all the Land, (to my very Soul:)
Wings and Streams,
Carrying me unto thee,
The Sea of Goodneſs, from whence they came.

Their Rings and Jewels beautify us in adorning them! (ſons;

Did I regard only the Fabrick of their per-
Their Speech, Face and Underſtanding.

To
Turn back 2 leaves to ſaid
Page 141

To see another,
So infinitely exalted above all the Creatures,
A Divine Image more glorious than the World,
A second self,
Created besides for me to enjoy,
How should this transport me, O Lord,
And if one in my solitude would be such a Treasure?
What, O Lord, is the variety of their Persons, Dispositions, and Actions?

Blessed is the people that know the joyful sound, they shall walk, O Lord, in the Light of thy Countenance.

In thy name shall they rejoyce all the day, and in thy righteousness they shall be exalted.

For thou art the Glory of our Strength, and in thy favour our Horn shall be exalted.

For the Lord is our defence, and the Holy One of *Israel* our King. *Psal.*

Take me not away from thy joyful sound,
Nor thy joyful sound from me,
Destroy not my people, for how then shall I walk in the light of thy Countenance?
Should I not rust, O Lord, and grow dull and heavy?
Though I believe in Jesus,
Being taught it by their means,
Though I see him on the Cross,
Adore him in the Heavens,
And shall always remember my Friend in thy Throne.

Need

Need I not Spurs, Wings, Enflamers?

O my God, how often should I die, were it not for these, thy Glorious Hosts?

Yea, wo is me, how often do I die, and fail already,

By intermitting the continual Fruition of thy Joys?

I was glad when they said vnto me, let us go into the House of the Lord.

But my people being removed, which are

The { Ornaments of thy Kingdom, Beautifiers of the Land, Intelligence of Temples, Tillers of the Ground, Singers of thy praises,

Like *David* in the Wilderness should I complain.

As the Hart panteth after the Water Brooks so panteth my Soul after thee, O God.

My Soul thirsteth for God, for the living God, when shall I come and appear before God!

My Tears have been my Meat day and night, while they continually say unto me, Where is thy God.

When I remember these things, I pour out my Soul in me, for I had gone with the Multitude, I went with them to the House of God, with the voice of Joy and Praise, with a Multitude that kept Holy Day.

Why art thou cast down O my Soul, why art thou disquieted in me; hope in God, for I shall yet praise him for the help of his Countenance.

Turn Over I leaf to find The page 143

The help of thy Countenance,
And the light of it, O Lord:
The ſweet combinations of private love
Particular friendſhips,
Carried in the Bark of our Nations welfare,
Will all be laid waſte in its deſolation.
Thoſe amiable objects; ſo full of beauty,
And Heavenly commerce; in Angels eyes
Each of whom is
An incarnate Cherubim,
A Member of Jeſus Chriſt,
A penitent Tranſgreſſor.
O what wonders do mine eyes behold!
There is more joy in Heaven for the converſion of one Sinner, than for ninety nine juſt perſons that need no repentance.
For every Prodigal returning unto thee,
There is another Jubilee and Feaſt in Heaven.
For this cauſe therefore, return thou on high,
and come and Save us!
My Goodneſs extendeth not to thee, but to the Saints and to the excellent in the earth in whom is all my delight.
Bereave me nor, O Lord, of theſe delights,
Theſe Kings Daughters,
Holy Sons, Saints and Angels,
Angels in the Churches.
The Angels of the Churches do thou alſo preſerve.
Let me ſee their Order, Miniſtry and Service.
Reſiſt Saran at their right hand.
Set a fair Miter on their head.

Cloath them with Garments; and let thine Angels ſtand by.

O let them walk in thy ways, and keep thy charge, then ſhall they judge thy Houſe and keep thy Courts, and have Places given them to walk among thoſe that ſtand by.

Let me ſee, O Lord, the grand myſtery of thy ſpiritual Building, The Union of Souls in the Government of Nations, the perfect cloſure of thoſe living Stones; conſtituting a Temple, one Temple entire unto thee;

The two Pillars of the Earth ſtrengthening each other;

Religion rooting Juſtice within,

Juſtice fencing Religion without,

And both making an Arch of Government immovable.

Theſe two Pillars as ſteady as they are, will except (they have an upholder) cleave and bend.

And the whole frame ſink with them.

Therefore, O Lord, do thou ſupport him that beareth them up.

Thy Spirit hath compared our Princes to a nail driven into a wall, whereon are hanged all both the Veſſels of ſervice, and inſtruments of Muſick,

Firm may this nail abide, and never ſtir,
For if it ſhould, all our Cups would batter with the fall, the muſick of our Quire be marr'd.

Both Church and Country put into danger.

Let me ſee the the co nbir atic n of our Chriſtian ſtate,

The

The Glory, and Beauty, and Sweetneſs of it.
Pardon mine Eyes that I ſee no better.
Make our Sons and Daughters like Corner Stones, poliſhed after the ſimilitude of a Palace,
A celeſtial Bleſſing to heavenly eyes.
Thy people walking in the Land of the living, in the light of proſperity, Truth and Glory, Beholding the beauty of Gods works, and rejoycing in the happineſs of each other, underſtanding the excellency of their Souls and Bodies, flouriſhing in Villages, joyful Cities, magnificent Temples, pleaſant Streets, Gates of ſtrength, praiſing God in righteouſneſs of life;
Theſe are my joys,
A ſight worthy of the Holy Angels.
Make me not void of ſuch, O Lord, by our Deſolations.
O continue them that I may excerciſe the the works of Juſtice and Mercy and Charity among them; may be, not as a Beaſt in a deſolate Wilderneſs,
Spoiled of all occaſions of vertue;
But a fruitful Tree in the paradice of God, laden with more than Apples of Gold in pictures of Silver, more precious than Rubies,
Of greater contents than the Skies themſelves.
Were they for nothing, my Treaſures but only this, that I might excerciſe Goodneſs and Loving kindneſs among them, I would not O Lord, for ten thouſand Worlds be bereaved of them.

They

They are commanded all to love me as themſelves, though they refuſe to do it, give me Grace to love them more than my ſelf.

As *Moſes* did the *Iſraelites*, David his *Jews*, *Jeſus* Sinners:

Give me wide and publick Affections;
So ſtrong to each as if I loved him alone.

Make me a Bleſſing to all the Kingdom,
A peculiar Treaſure (after thy ſimilitude) to every Soul.

Eſpecially to thoſe whom thou haſt given me by love, make me a ſhining light, a Golden Candleſtick,

A Temple of thy preſence in the midſt of them;

Giving me power from day to day
To { Praiſe thy wonders,
{ Glorify thy name,

To magnify the excellencies of thy Loving-kindneſs in all their ears, and to publiſh thy righteouſneſs in the great Congregation.

Be thou gracious unto us. Be a wall of fire round about us, and a Glory in the midſt of us.

Let thy Bleſſedneſs, O God, and that of thy Bride (according to the Wiſdom wherewith thou haſt made us) be more than mine ten thouſand fold.

O my Lord, where my voice faileth, let love be great, Plead effectually, be accepted graciouſly. Repleniſh my Soul, more than I am able to ask or conceive. *Amen, Amen.*

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FINIS.

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